ANGELIC WISDOM CONCERNING THE DIVINE LOVE AND THE DIVINE WISDOM BY E...

Emanuel Swedenborg

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ANGELIC WISDOM

CONCERNING

THE DIVINE LOVE

AND

THE DIVINE WISDOM.

BY EMANUEL SWEDENBORG.

BEING A TRANSLATION OF HIS WORK ENTITLED

"SAPIENTIA ANGELICA DE DIVINA AMORE ET DE DIVINA SAPIENTIA.

Amstelodami, 1763.

LONDON:

PUBLISHED BY THE SWEDENBORG SOCIETY,

(INSTITUTED 1810,)

36 BLOOMSBURY STREET, OXFORD STREET.

1859.

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ANGELIC WISDOM

CONCERNING

THE DIVINE LOVE.

PART I.

1. That Love is the Life of Man. Man is aware of the existence, but not of the nature, of love. He is aware of its existence from the use of the word in common speech, as when it is said, such a one loves me, the king loves his subjects and subjects love their king, the husband loves his wife and the mother her children, and *vice versa;* also when it is said that this or that person loves his country, his fellow-citizens, or his neighbour; in like manner when it is said of things abstracted from person, that we love this or that thing. Nevertheless, though the word love is so universally in the mouths of men, scarcely any one knows what love is: whilst meditating on it, since he cannot form any idea of thought concerning it, he says either that it is nothing real, or that it is only something that flows in through the sight, hearing, feeling, and conversation, and thereby affects him; he is altogether ignorant that it is his very life, not only the common life of his whole body, and the common life of all his thoughts, but also the life of all the particulars thereof. A wise man may perceive this from the following queries: If you remove the affection which is of love, can you think any thing? and can you do any thing? In proportion as the affection which is of love grows cold, do not thought, speech, and action grow cold also? and in proportion as it is heated, are not they also heated? But this a wise man perceives, not from a knowledge that love is the life of man, but from experience of this fact.

2. No one knows what is the life of man, unless he knows that it is love. If this be not known, one person may believe that the life of man consists only in feeling and in acting, another in thinking, when nevertheless thought is the first effect of life, and sensation and action are the second. It is said that thought is the first effect of life; but thought is of different degrees, interior and more

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interior, also exterior and more exterior: inmost thought, which is a perception of ends, is actually the first effect of life: but of these hereafter, when the degrees of life are treated of.

3. Some idea of love, as being the life of man, may be had from the heat of the sun in the world, which, as is well known, is the common life as it were of all vegetation: from that heat, when it commences in the time of spring, vegetables of all kinds shoot from the ground, are adorned with leaves, afterwards with flowers, and lastly with fruit, and thus, as it were, live; but when the heat retires in the autumnal and winter seasons, they are stripped of those signs of their life, and wither. Similar is the case of love in man; for love and heat mutually correspond to each other; wherefore also love is warm.

4. That God alone, consequently the Lord, is Love itself, because He is Life itself; and that angels and men are recipients of Life. This will be abundantly illustrated in the treatises on Divine Providence and on Life; we shall here only observe, that the Lord, who is the God of the universe, is uncreate and infinite, whereas man and angel is created and finite; and because the Lord is uncreate and infinite, He is Being [*Esse*] Itself, which is called Jehovah, and He is Life Itself or Life in Himself. From the uncreate, infinite, Esse Itself and Life Itself, no being can be immediately created, because the Divine is one and not divisible; but from created and finite substances, so formed that the Divine may be in them, beings may be created. Since men and angels are such beings, they are recipients of life; wherefore if any man suffers himself to be so far misled, as to think that he is not a recipient of life, but life itself, he cannot be withheld from thinking himself a god. Man's feeling as if he were life itself, and thence believing it, is grounded in fallacy; for in the instrumental cause, the principal cause is no otherwise perceived than as one with it. That the Lord is Life in Himself, He Himself teaches in John: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself," v. 26; and "that He is the Life," John xi. 25; xiv. 6. Now since life and love are one, as appears from what has been said above, n. 1, 2, it follows that the Lord, being Life Itself, is Love Itself.

5. But in order that this matter may be rightly apprehended, it is necessary to be known, that the Lord, being love in its very essence, that is, divine love, appears before the angels in heaven as a sun; and that heat and light proceed from that sun; and that the heat thence proceeding, in its essence, is love, and the light thence proceeding, in its essence, is wisdom; and that in proportion as the angels are recipients of that spiritual heat and light, they are loves and wisdoms; not loves and wisdoms from themselves, but from the Lord. This spiritual heat and spiritual light not only descend by influx into angels and affect them, but also

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into men, and affect them, altogether in proportion as they become recipients; and they become recipients according to their love of the Lord, and their love towards the neighbour. This sun, or divine love, cannot create any one immediately from itself by its heat and light; for in that case he would be love in its essence, or the Lord Himself; but it can create beings from substances and materials so formed as to be capable of receiving its heat and light; comparatively as the sun of this world cannot, by its heat and light, immediately produce germination in the earth; but it can produce it from earthy materials, in which it may be present by its heat and light, and give vegetation. That the divine love of the Lord appears as a sun in the spiritual world, and that spiritual heat and spiritual light proceed therefrom, whence the angels have their love and wisdom, may be seen in the work ON HEAVEN AND HELL, n. 116 to 140

6. Since therefore a man is not life, but a recipient of life, it follows that the conception of a man from his father is not a conception of life, but only of the first and purest form receptible of life, to which, as a stamen or beginning, substances and matters are successively added in the womb, in forms adapted to the reception of life in their order and degree.

7. THAT THE DIVINE IS NOT IN SPACE. That the Divine or God is not in space, although He is omnipresent, and present with every man in the world, and every angel in heaven, and every spirit under heaven, cannot be comprehended by any merely natural idea, but it may by a spiritual idea. The reason why it cannot be comprehended by a natural idea, is, because there is space in such idea; for it is formed of such things as are in the material world, in all and every one of which, that are seen with the eyes, there is space. Every thing in that world, both great and small, has relation to space; every thing that has length, breadth, and height, has the same relation; in a word, space is connected with every measure, figure, and form that exists in the world of matter. Wherefore it is said, that it cannot be comprehended by any merely natural idea, that the Divine is not in space, when it is said that the Divine is every where. Nevertheless, a man may comprehend this by natural thought, if he will only admit into such thought somewhat of spiritual light; wherefore, first of all, something shall be said concerning spiritual ideas and the thought thence derived. A spiritual idea does not derive any thing from space, but it derives every thing appertaining to it from state. State is predicated of love, of life, of wisdom, of the affections, of the joys thence derived; in general, of good and of truth. An idea truly spiritual concerning those things has nothing in common with space, being superior thereto, and seeing the ideas of space under it, as heaven sees the earth. But whereas angels and spirits see with their eyes in the same manner as men do, and

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objects cannot be seen but in space, therefore in the spiritual world, where spirits and angels are, there appear spaces like the spaces on earth, which, nevertheless, are not spaces but appearances; for they are not fixed and stationary as on earth; they may be lengthened and shortened, changed and varied; and, as they cannot be determined by measure, they cannot in that world be comprehended by any natural idea, but only by a spiritual idea, which is no other concerning distances of space, than as concerning distances of good or distances of truth, which are affinities and similitudes according to their states.

8. Hence it may appear, that a man cannot comprehend that the Divine is every where, and yet not in space, from a merely natural idea; and yet that angels and spirits clearly comprehend this; consequently that a man also may, if he will admit something of spiritual light into his thought. The reason why a man may comprehend it is, because his body does not think, but his spirit; thus not his natural but his spiritual [part].

9. But the reason why many do not comprehend this is, because they love what is natural, and therefore will not elevate the thoughts of their understandings into spiritual light; and those who will not, cannot think even of God but from space; and to think of God from space is to think of the extense of nature. This is expedient to be premised, because without a knowledge and some perception that the Divine is not in space, nothing can be understood concerning the divine life, which is love and wisdom, here treated of; and therefore very little, if any thing, concerning the divine providence, omnipresence, omniscience, omnipotence, infinity, and eternity, which are to be treated of in their series.

10. It has been said, that in the spiritual world spaces appear equally as in the natural world, consequently also distances; but that they are appearances according to spiritual affinities, which are of love and wisdom, or of good and truth. Hence it is that the Lord, although He is in the heavens with the angels every where, nevertheless appears high above them as a sun; and whereas the reception of love and wisdom constitutes affinity with Him, therefore those heavens appear nearer to Him where the angels are in a nearer affinity from reception, than where they are in a more remote affinity. Hence also it is, that the heavens, which are three, are distinct from each other, and in like manner the societies of each heaven; also that the hells under them are remote according to their rejection of love and wisdom. Similar is the case with man, in whom and with whom the Lord is present in the universal terrestrial globe; and this solely because the Lord is not in space.

11. That God is very Man. In all the heavens there is no other idea of God than that of a Man: the reason is, because heaven in the whole, and in part, is in form as a man, and the Divine,

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which is with the angels, constitutes heaven; and thought proceeds according to the form of heaven; wherefore it is impossible for the angels to think of God otherwise: hence it is that all those in the world who are in conjunction with heaven, think in like manner of God, when they think inwardly in themselves, or in their spirit. Since God is a Man, all angels and all spirits are men in a perfect form: this is a consequence of the form of heaven, which in its greatest and least parts is like itself. That heaven in the whole, and in every part, is in form as a man, may be seen in the work On Heaven and Hell, n. 59 to 86; and that thoughts proceed according to the form of heaven, n. 203, 204. That men were created after the image and likeness of God, is known from Genesis i. 26, 27; also that God was seen as a Man by Abraham and others. The ancients, from the wise to the simple, thought no otherwise of God than as of a Man, and at length, when they began to worship a plurality of gods, as at Athens and Rome, they worshiped them all as men. What has been said may be illustrated by the following extract from a small treatise, published some time ago: "The Gentiles, particularly the Africans, who acknowledge and worship one God the Creator of the universe, entertain an idea of God as of a Man, and say that no one can have any other idea of God. When they hear that many form an idea of God as of a little cloud in the midst of the universe, they ask where such are; and when it is said that there are such among Christians, they deny that it is possible; but in reply it is shown, that some Christians conceive such an idea from this circumstance, that God in the Word is called a spirit, and of a spirit they think no otherwise than as of a thin cloud, not knowing that every spirit and every angel is a man. Nevertheless examination was made, whether their spiritual idea was similar to their natural idea, and it was found that with those who interiorly acknowledge the Lord as the God of heaven and earth it was not similar. I heard a certain presbyter of the Christians say, that no one can have any idea of a Divine Humanity; and I saw him carried about to various nations, successively to such as were more and more interior, and from them to their heavens, and lastly to the Christian heaven, and every where there was a communication of their interior perception of God; and he observed that they had no other idea of God than the idea of a Man, which is the same with the idea of a Divine Humanity."

12. The idea of the common people in the Christian world concerning God is as of a Man, because God is called a *Person* in the Athanasian doctrine of the Trinity: but those who are wiser than the common people pronounce God to be invisible; for they are not able to comprehend how God, as a Man, could have created heaven and earth, and fill the universe with His presence, with other particulars, which cannot be rightly apprehended so long as man is ignorant that the Divine is not in space. But those who

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approach the Lord alone, think of a Divine Humanity, and therefore of God as a Man.

13. The great importance of having a just idea of God, appears from this consideration, that the idea of God constitutes the inmost thought of all those who have any religion; for all things of religion and divine worship have respect to God: and as God is universally and particularly in all things of religion and of worship, therefore, unless there be a just idea of God, no communication is possible with the heavens: hence it is, that in the spiritual world every nation has its place according to its idea of God as a Man; for in this and in no other is the idea of the Lord. That the state of every man's life after death is according to the idea of God which he has confirmed in himself, appears manifestly from the reverse of the proposition; namely, that the negation of God constitutes hell, and, in the Christian world, the negation of the Lord's Divinity.

14. That Esse and Existere* in God-Man are distinctly one. Where there is Esse, there is also Existere: one is not possible without the other; for Esse *is* by Existere, and not without it. Reason comprehends this, when it thinks whether there can be any Esse which does not Exist, and whether there can be any Existere but from an Esse; and as the one has place with and not without the other, it follows that they are one, but distinctly one. They are distinctly one, as is the case with love and wisdom; for love also is Esse and wisdom Existere, since love does not exist but in wisdom, nor wisdom but from love; wherefore when love is in wisdom then it exists. These two are such a *one*, that they may be distinguished indeed in thought, but not in act: and as they are distinguishable in thought, but not in act, therefore it is said they are *distinctly* one. Esse and Existere in God-Man are also distinctly one, as soul and body: the soul does not exist without its body, nor the body without its soul. The divine soul of God-Man is understood by the divine Esse, and His divine body by the divine Existere. To think that the soul can exist and exercise thought and wisdom without the body, is an error proceeding from fallacies: the soul of every man is in a spiritual body, after it has put off the material coverings which it carried about with it in the world.

15. An Esse is not an Esse unless it exists, because it is not in a form; and what is not in a form has no quality, and what has no quality is nothing. Whatever exists from an Esse, makes one with the Esse, because it is from the Esse; hence there is a uniting into one; and hence one is the other's mutually and reciprocally, and one is all in all in the other as in itself.

16. Hence it may appear that God is a Man, and that thereby

* To be and to exist.

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He is a God existing; not existing from Himself, but in Himself. He who exists in Himself is God, from whom all things are.

17. That in God-Man infinite things are distinctly one. It is well known that God is infinite, for He is called infinite; but He is called infinite because He is infinite. He is not infinite by virtue of this alone, that He is real Esse and Existere in Himself, but because infinite things are in Him: an infinite without infinite things in Himself is not infinite but as to the bare name. Infinite things in Him cannot be said to be infinitely many, nor infinitely all, because of the natural idea of many and all; for the idea of infinitely many is limited, and the idea of infinitely all, although unlimited, is derived from limited things in the universe: wherefore since man's ideas are natural, he cannot by any sublimation and approximation come to a perception of the infinite things in God; but an angel, whose ideas are spiritual, may by sublimation and approximation be elevated above the degree of a man, but yet not to the thing itself.

18. That there are infinite things in God, any one may affirm in himself who believes that God is a Man; and that being a Man, He has a body and every thing belonging to it; thus that He has a face, a breast, an abdomen, loins, and feet; for without these He would not be a man; and that having these, He has also eyes, ears, nostrils, a mouth, and a tongue; and also the organs that are within a man, as the heart and lungs and their dependencies; all which, taken together, are what make a man to be a man. In created man those things are many, and, in their contextures, innumerable; but in God-Man they are infinite, there being nothing wanting; whence He has infinite perfection. A comparison is made between uncreated Man, who is God, and created man, because God is a Man, and it is said by Him in the first chapter of Genesis, that man in this world was "created after His image and according to His likeness." v. 26, 27.

19. That there are infinite things in God appears more manifestly to the angels from the heavens in which they are. The universal heaven, consisting of myriads of myriads of angels, in its universal form is as a man; so also are all the societies in heaven, great and small: hence also an angel is a man; for an angel is a heaven in its least form. That this is the case may be seen in the work On Heaven and Hell, n. 51 to 87. The form of heaven in the whole, in part, and individually, is such by virtue of the Divine which the angels receive; for in proportion as an angel receives of the Divine, in the same proportion he is in perfect form a man: hence it is that the angels are said to be in God, and God in them, also that God is all in all with them. It is impossible to describe the innumerable things in heaven; and as the Divine constitutes heaven, and consequently those ineffably many things

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are from the Divine, it is evident that there are infinite things in Very Man, who is God.

20. The same conclusion may be formed from the created universe, when it is regarded with a view to uses and their correspondences: but before this can be understood, some things must be premised by way of illustration.

21. Since in God-Man there are infinite things, which appear in the heavens, in angels, and in men, as in a mirror, and since God-Man is not in space, as was shown above, n. 7, 8, 9, 10, it may in some degree be seen and comprehended, how God may be omnipresent, omniscient, and all-provident; and how as a Man He could create all things, and can as a man preserve the things created from Himself in their order to eternity.

22. That infinite things are distinctly one in God-Man, may also appear evident in man as in a mirror. In man there are many and innumerable things, as was said above, but still a man perceives them as one: he does not from sense know any thing of his brain, his heart and lungs, his liver, spleen, and pancreas; nor of the innumerable things in his eyes, ears, tongue, stomach, organs of generation, and the rest; and as he does not know these things from sense, he is to himself as a one. The reason is, because all those things are in such a form, that no one of them can be wanting; for he is a form recipient of life from God-Man, as was shown above, n. 4, 5, 6. The order and connection of all in such a form produces a sense, and an idea, as if they were not many and innumerable things, but a one. Hence it may be concluded, that the many and innumerable things, which constitute in man as it were a one, in Very Man, who is God, are distinctly, yea, most distinctly one.

23. That there is one God-Man, from whom all things are. All the principles of human reason agree, and as it were concentre in this, that there is one God, the Creator of the universe; wherefore a reasonable man, by virtue of the common principle of understanding, thinks no otherwise, and can think no otherwise. Tell any man of sound reason, that there are two creators of the universe, and you will find in yourself a repugnance thence arising, and possibly from the bare sound of the words in your ear: whence it is evident that all the principles of human reason join and concentre in this, that God is one. There are two causes why this is so. *Firstly*, the faculty of thinking rationally, viewed in itself, is not man's but God's in man: on this faculty depends human reason in its common [ground], and this common [ground] causes it to see as from itself that God is one. *Secondly*, a man, by means of that faculty, either is in the light of heaven, or derives the common [ground] of his thought therefrom; and it is a universal of the light of heaven that God is one. The case is otherwise if a man, by that faculty, has perverted the lower parts of his understand-

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ing: such a one indeed possesses the faculty, but by the intorsion of the lower parts he turns it another way, and his reason becomes unsound.

24. Every man, although he is ignorant of it, thinks of a collective body of men as of a single man; wherefore also he immediately perceives what is meant when it is said, that a king is the head, and his subjects the body; also when it is said, that this or that person is such and such in the common body, that is, in the kingdom. The case is the same with the spiritual body as with the civil body: the spiritual body is the church; its head is God-Man. Hence it is evident how in this perception the church would appear as a man, if one God, the Creator and Sustainer of the universe, were not thought of, but instead of one, several. It would appear in that perception like one body with several heads, consequently not like a man, but like a monster. If it should be said, that those heads have one essence, and that thereby they all together make one head, no other idea can thence result, but the idea either of one head with several faces, or of several heads with one face; consequently the church in such perception would be presented as deformed; when nevertheless one God is the head, and the church is the body, which acts from the control of the head, and not from itself, as is also the case in man. Hence also it is, that there is only one king in a kingdom: for more than one would distract it, whereas one may preserve it in unity.

25. The case would be similar in the church dispersed over the whole world, which is called a communion, because like one body it is under one head. It is well known, that the head governs and controls the body under it; for the understanding and the will reside in the head, and the body is acted on from the understanding and the will, insomuch that the body is nothing but obedience. The body cannot act at all but from the understanding and will in the head; nor can the man of the church act at all but from God. It appears as if the body acted from itself, as if the hands and feet in acting moved of themselves, and as if the mouth and tongue in speaking vibrated of themselves, when nevertheless they do not in the least do so of themselves, but from the affection of the will and the consequent thought of the understanding in the head. Think then if one body had several heads, and each head were at liberty to determine itself from its own understanding and its own will, whether the body could subsist: unanimity, such as has place under one head, is in this case impossible. As it is in the church, so it is in the heavens, which consist of myriads of myriads of angels: unless all and every one of them had respect to one God, they would fall away from one another, and heaven would be dissolved: wherefore, if an angel of heaven only thinks of a plurality of Gods, he is immediately separated; for he is cast to the uttermost boundary of heaven, and falls down.

26. Since the universal heaven, and all things therein, have

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relation to one God, therefore the speech of the angels is such, that by a certain agreeing harmony flowing from the agreeing harmony of heaven, it terminates in one: an indication that it is impossible for them to think of more than one God; for their speech proceeds from their thought.

27. What person of sound reason does not perceive, that the Divine is not divisible; also, that a plurality of Infinites, Uncreates, Omnipotents, and Gods, is not possible? If another, who has no reason, should say that several Infinites, Uncreates, Omnipotents, and Gods are possible, provided they have the same essence, and that thereby there is one infinite, uncreate, omnipotent God—is not one and the same essence one and the same identity? and one and the same identity is not communicable to many. If it should be said that one is from the other, then he that is from the other is not God in Himself; and nevertheless God in Himself is the God from whom all things are. See above, n. 16.

28. That the Divine Essence itself is Love and Wisdom. If you collect together all the things that you know, and place them under the intuition of your mind, and inquire in some elevation of spirit what is the universal of them all, you cannot conclude otherwise than that it is love and wisdom; for these two principles are the essentials of all things of the life of man: all things civil, moral, and spiritual, belonging to him, depend upon these two, and without these two they are nothing. Similar is the case with all things of the life of man in his compound state, which is, as was before said, a greater or less society, a kingdom or empire, the church, and also the angelic heaven. Take away from them love and wisdom, and think whether they are any thing, and you will discover that without these, as grounds of their existence, they are nothing.

29. That in God there is love, and at the same time wisdom, in their very essence, cannot be denied by any one; for He loves all from love in Himself, and leads all from wisdom in Himself. The created universe also, viewed from a principle of order, is so full of wisdom grounded in love, that it may be said that all things in the complex are wisdom itself: for indefinite things are in such order, successively and simultaneously, that taken together they make one: it is on this account, and no other, that they are capable of being held together and preserved perpetually.

30. In consequence of the Divine Essence Itself being love and wisdom, man has two faculties of life, from one of which he has his understanding, and from the other his will. The faculty from which he has his understanding, derives all it has from the influx of wisdom from God; and the faculty from which he has his will, derives all it has from the influx of love from God. Man's not being justly wise, and not exercising his love justly, does not take away the faculties, but only closes them up inwardly: and so long

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as it closes them up inwardly, the understanding is indeed called understanding, and the will is called will, but yet essentially they are not so: wherefore if those faculties were taken away, all that is human would perish, which consists in thinking and in speaking from thought, and in willing and in acting from will. Hence it is evident, that the Divine resides with man in those two faculties, which are the faculty of being wise, and the faculty of loving; that is, in the ability. That in man there is a power of loving, although he is not wise and does not love as he might, has been made known to me by much experience, which you may see abundantly elsewhere.

31. In consequence of the Divine Essence Itself being love and wisdom, all things in the universe have relation to good and truth; for all that proceeds from love is called good, and all that proceeds from wisdom is called truth: but of these more hereafter.

32. In consequence of the Divine Essence being love and wisdom, the universe and all things in it, as well those which are living as those which are not, subsist from heat and light; for heat corresponds to love, and light corresponds to wisdom; wherefore also spiritual heat is love, and spiritual light is wisdom: but of these also more hereafter.

33. From the Divine Love and the Divine Wisdom, which constitute the very Essence which is God, proceed all the affections and thoughts in man, the affections from the Divine Love, and the thoughts from the Divine Wisdom: and all and singular the things appertaining to man are nothing but affection and thought, these two principles being as it were the fountains of all things of his life. All the delights and pleasantnesses of his life are derived from them; the delights from the affection of his love, and the pleasantnesses from the thought therein grounded. Now, since a man was created to be a recipient, and is a recipient so far as he loves God, and from the love of God has wisdom, that is, so far as he is affected by those things which are from God, and so far as he thinks from that affection, it follows that the divine essence, from which all things were created, is divine love and divine wisdom.

34. That the Divine Love is of the Divine Wisdom, and the Divine Wisdom of the Divine Love. That the divine esse and the divine existere in God-Man are distinctly one, may be seen above, n. 14 to 16. And as the divine esse is divine love, and the divine existere is divine wisdom, therefore these in like manner are distinctly one. They are called distinctly one, because love and wisdom are two distinct things, but so united, that love is of wisdom and wisdom of love; for love *is* in wisdom, and wisdom *exists* in love: and as wisdom derives its existere from love, as was said above, n. 14, hence also the divine wisdom is an esse; whence it follows, that love and wisdom taken together are the divine esse, but taken distinctly, love is called the divine esse, and wisdom the

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divine existere. Such is the idea of the angels concerning the divine love and the divine wisdom.

35. Since there is such a union of love and wisdom, and of wisdom and love, in God-Man, the divine essence is a one; for the divine essence is divine love because it is of divine wisdom, and divine wisdom because it is of divine love; and since there is such a union of these principles, therefore also the divine life is one. Life is the divine essence. The divine love and the divine wisdom are a one, because their union is reciprocal, and reciprocal union makes unity. But of reciprocal union more will be said elsewhere.

36. There is also a union of love and wisdom in every divine work, by virtue whereof it has perpetuity, yea, eternity. If there were more of the divine love than of the divine wisdom, or more of the divine wisdom than of the divine love, in any created work, it could not subsist, except so far as their influence was equal; whatever exceeds such equality passes off.

37. The Divine Providence in reforming, regenerating, and saving men, participates equally of the divine love and the divine wisdom: from more of the divine love than of the divine wisdom, or from more of the divine wisdom than of the divine love, man cannot be reformed, regenerated, and saved. Divine love wills to save all; yet it cannot save them but by the divine wisdom; and all the laws whereby salvation is effected are of the divine wisdom, and love cannot transcend those laws, because the divine love and the divine wisdom are a one, and act in union.

38. The divine love and the divine wisdom are understood in the Word by justice and judgment, the divine love by justice, and the divine wisdom by judgment; wherefore in the Word justice and judgment are predicated of God; as in the Psalms: "Justice and judgment are the support of Thy throne," Psalm xcvii. 2. "The Lord shall bring forth thy justice as the light, and thy judgment as the noon-day," Psalm xxxvii. 6. In Hosea: "I will betroth thee unto Me for ever in justice and judgment," ii. 19. In Jeremiah: "I will raise unto David a just branch, and he shall reign a king, and shall execute judgment and justice in the earth," xxiii. 5. In Isaiah: "He shall sit upon the throne of David and upon his kingdom, to establish it in judgment and in justice," ix. 6. In the same: "Jehovah shall be exalted, for He hath filled the earth with judgment and justice," xxxiii. 5. In the Psalms: "When I shall have learned the judgments of Thy justice;" "Seven times in the day do I praise Thee, because of the judgments of Thy justice," Psalm cxix. 7, 164. The same is understood by life and light in John: "In Him was life, and the life was the light of men," i. 4. Life in this passage means the divine love of the Lord, and light, His divine wisdom. The same is also meant by life and spirit in John: "Jesus said, the words which I speak unto you, they are spirit, and they are life," vi. 63.

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39. In man, love and wisdom appear as two separate things, but still in themselves they are distinctly one; because such as his love is, such is his wisdom, and such as his wisdom is, such is his love. The wisdom which does not make one with its love, appears as if it were wisdom, and yet is not so; and the love which does not make one with its wisdom, appears as if it was the love of wisdom, although it is not; for the one derives its essence and its life from the other reciprocally. The reason why wisdom and love in a man appear as two separate things, is, because his faculty of understanding is capable of being elevated into the light of heaven, but not the faculty of loving, except so far as he does what he understands; wherefore that principle of apparent wisdom which does not make one with the love of wisdom, relapses into a love with which it does make one, which may be the love not of wisdom, but of insanity: for a man may know from wisdom that he ought to do this or that, and still not do it, because he does not love it; but so far as he does from love that which is of wisdom, so far he is an image of God.

40. That the Divine Love and the Divine Wisdom are a Substance and a Form. The common idea of men concerning love and wisdom, is that of something volatile and floating in subtile air or æther; or of an exhalation from something of the kind; scarcely any one thinks that they are really and actually a substance and a form. Those who see that they are a substance and a form, nevertheless perceive love and wisdom out of their subject as issuing from it, and what they perceive out of the subject as issuing from it, although it be perceived as something volatile and floating, they also call a substance and a form; not knowing that love and wisdom are the subject itself, and that what is perceived without it, as something volatile and floating, is only an appearance of the state of the subject within itself. The causes why this has not heretofore been seen are several; one is, that appearances are the first things from which the human mind forms its understanding, and that it cannot shake them off but by an investigation of the cause, and if the cause lies very deep, it cannot investigate it without keeping the understanding for some time in spiritual light, in which it cannot keep it long by reason of the natural life which continually draws it down. Nevertheless, the truth is, that love and wisdom are a real and actual substance and form, and constitute the subject itself.

41. But as this is contrary to appearance, it may seem not to merit belief unless it be demonstrated, and it cannot be demonstrated except by such things as a man can perceive by his bodily senses; wherefore by them it shall be demonstrated. A man has five senses, which are called feeling, taste, smell, hearing, and sight. The subject of feeling is the skin with which a man is encompassed, the substance and form of the skin causing it to feel

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what is applied; the sense of feeling is not in the things which are applied, but in the substance and form of the skin, which is the subject; the sense is only an affection thereof from things applied. It is the same with the taste; this sense is only an affection of the substance and form of the tongue; the tongue is the subject. It is the same with the smell; that odors affect the nose, and are in the nose, and that there is an affection thereof from odoriferous substances touching it, is well known. It is the same with the hearing; it appears as if the hearing were in the place where the sound begins; but the hearing is in the ear, and is an affection of its substance and form; that the hearing is at a distance from the ear is an appearance. It is the same with the sight; it appears when a man sees objects at a distance as if the sight were there, but nevertheless it is in the eye which is the subject, and is in like manner an affection thereof; the distance is only from the judgment concluding concerning space from intermediate objects, or from the diminution and consequent obscuration of the object, whose image is produced within the eye according to the angle of incidence. Hence it appears, that the sight does not go from the eye to the object, but that the image of the object enters the eye, and affects its substance and form: for it is the same with the sight as it is with the hearing; the hearing does not go out of the ear to catch the sound, but the sound enters the ear and affects it. Hence it may appear, that the affection of a substance and form, which constitutes the sense, is not a thing separate from the subject, but only causes a change in it, the subject remaining the subject then as before, and after. Hence it follows, that the sight, hearing, smell, taste, and feeling, are not any thing volatile flowing from those organs, but that they are the organs themselves considered in their substance and form, and that whilst they are affected the sense is produced.

42. It is the same with love and wisdom, with this only difference, that the substances and forms which are love and wisdom are not extant before the eyes, like the organs of the external senses; but still no one can deny, that those things of wisdom and love, which are called thoughts, perceptions, and affections, are substances and forms, and that they are not volatile entities flowing from nothing, or abstracted from that real and actual substance and form, which is the subject. For there are in the brain innumerable substances and forms, in which every interior sense, which has relation to the understanding and the will, resides. All the affections, perceptions, and thoughts there, are not exhalations from the substances, but they are actually and really the subjects, which do not emit any thing from themselves, but only undergo changes according to the influences which affect them, as may evidently appear from what has been said above concerning the senses. Of the influences [*alluentia*] which affect them more will be said below.

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43. Hence it may first be seen, that the divine love and the divine wisdom in themselves are a substance and a form, for they are Esse itself and Existere itself; and if they were not such an Esse and Existere as they are a substance and a form, they would only be an imaginary entity, which in itself is nothing.

44. That the Divine Love and the Divine Wisdom are substance and form in themselves, consequently the self-subsisting and sole-subsisting Being (*Ipsum et Unicum*). That the divine love and the divine wisdom are a substance and a form, has been proved above; and that the Divine Esse and Existere is Esse and Existere in itself, has also been shown. It cannot be said to be Esse and Existere from itself, because this involves a beginning, and from something in it, which is Esse and Existere in itself; but the real Esse and Existere in itself is from eternity: the real Esse and Existere in itself is also uncreate, and no created thing can exist but from the uncreate, and what is created is also finite, and finite cannot exist but from infinite.

45. He who with any degree of thought can conceive and comprehend an Esse and Existere in itself, will perfectly conceive and comprehend, that such Esse and Existere is the self-subsisting and sole-subsisting Being: that is called self-subsisting (*ipsum*) which alone is; and that is called sole-subsisting (*unicum*) from which every other thing is. Now, as the self-subsisting and sole-subsisting Being is a substance and a form, it follows that it is the self-subsisting and sole-subsisting substance and form; and as this very substance and form is the divine love and the divine wisdom, it follows, that it is the self-subsisting and sole-subsisting love, and the self-subsisting and sole-subsisting wisdom, consequently that it is the self-subsisting and sole-subsisting essence, also the self-subsisting and sole-subsisting life; for love and wisdom is life.

46. Hence it may appear how sensually, that is, how much from the bodily senses and their darkness, those who say that nature is from herself, think in spiritual things. They think from the eye, and cannot think from the understanding. Thought from the eye shuts the understanding, but thought from the understanding opens the eye. They cannot think any thing of esse and existere in itself, and that it is eternal, uncreate, and infinite; neither can they think any thing of life, but as of some volatile thing, passing off into nothing; nor in like manner of love and wisdom; being altogether incapable of discerning that all things of nature derive thence their existence. Neither can it be seen that all things of nature exist thence, unless nature be considered from uses in their series and order, and not from some of her forms, which are objects of the eye alone; for uses proceed only from life, and their series and order from wisdom and love; but forms are the continents of uses: therefore if the forms only

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are regarded, nothing of life can be seen in nature, much less any thing of love and wisdom, consequently nothing of God.

47. THAT THE DIVINE LOVE AND THE DIVINE WISDOM CANNOT BUT BE AND EXIST IN OTHER BEINGS OR EXISTENCES CREATED FROM ITSELF. It is an essential of love, not to love itself, but to love others, and to be joined to them by love; it is also an essential of love to be beloved by others, for thereby conjunction is effected. The essence of all love consists in conjunction; yea, the life of it, which is called enjoyment, pleasantness, delight, sweetness, beatitude, happiness, and felicity. Love consists in our willing what is our own to be another's, and feeling his delight as delight in ourselves; this is to love: but for a man to feel his own delight in another, and not the other's delight in himself, is not to love; for in the latter case he loves himself, but in the former he loves his neighbour. These two kinds of love are diametrically opposite to each other: they both indeed effect conjunction, and it does not appear, that for a man to love his own, that is, himself, in another, disjoins; when nevertheless it so disjoins, that in proportion as any one has thus loved another, he afterwards hates him; for that conjunction is successively dissolved of itself, and then such love becomes hatred in a similar degree.

48. Who that is capable of looking into the essence of love, cannot see that this is the case? For what is it for a man to love himself alone, and not any one out of himself, by whom he may be beloved again? This is rather dissolution than conjunction: the conjunction of love arises from reciprocation, and reciprocation does not exist in self alone: if it is thought to exist it is from an imaginary reciprocation in others. Hence it is evident, that the divine love cannot but be and exist in other beings or existences, whom it loves, and by whom it is beloved; for when such a quality exists in all love, it must needs exist in the greatest degree, that is, infinitely, in love itself.

49. With respect to God, it is not possible that He can love and be reciprocally beloved by other beings or existences in whom there is any thing of infinite, or any thing of the essence and life of love in itself, that is, any thing of divine; for if there were any thing of infinite, or of the essence and life of love in itself, that is, any thing of divine, in them, then He would not be beloved by others, but He would love Himself; for infinite, or the Divine, is one. If this existed in others, it would be itself, and God would be self-love, whereof not the least is possible in Him; for this is totally opposite to the divine essence: wherefore this reciprocation of love must have place between God and other beings or existences in whom there is nothing of the self-existent Divine. That it has place in the beings created from the Divine, will be seen below. But that it may exist, there must be infinite wisdom, which must make one with infinite love; that is, there must exist

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the divine love of divine wisdom, and the divine wisdom of divine love, concerning which see above, n. 34 to 39.

50. On the perception and knowledge of this arcanum depend the perception and knowledge of all things relating to existence or creation, also of all things relating to subsistence or preservation, by God; that is, of all the works of God in the created universe, which are to be treated of in what follows.

51. But do not, I beseech you, confound your ideas with time and space; for in proportion as you have any thing of time and space in your ideas when you read what follows, so far you will not understand it, for the Divine is not in time and space; which will be clearly seen in the continuation of this work, especially in treating of eternity, infinity, and omnipresence.

52. That all things in the universe were created from the Divine Love and the Divine Wisdom of God-Man. The universe in its greatest and smallest parts, as well as in its first and ultimate principles, is so full of divine love and divine wisdom, that it may be said to be divine love and divine wisdom in an image. That this is the case is manifest from the correspondence of all things in the universe with all things in man. All and singular the things which exist in the created universe, have such a correspondence with all and singular the things of man, that it may be said that man also is a kind of universe: there is a correspondence of his affections and of his thoughts thence derived with all things of the animal kingdom; a correspondence of his will and of his understanding thence derived with all things of the vegetable kingdom; and a correspondence of his ultimate life with all things of the mineral kingdom. That there is such a correspondence does not appear to any one in the natural world, but to every one, who attends to it, in the spiritual world. In that world there are all things which exist in the natural world in its three kingdoms, and they are correspondences of affections and thoughts, of the affections of the will and the thoughts of the understanding, as also of the ultimates of the life, of those who inhabit there; and both the latter and the former appear about them with an aspect like that of the created universe, with this difference, that they are in a smaller form. Hereby it is manifest to the angels, that the created universe is an image representative of God-Man, and that it is His love and wisdom which in the universe are manifested in an image: not that the created universe is God-Man, but that it is from Him; for nothing whatever in the created universe is a substance and form in itself, nor life in itself, nor love and wisdom in itself; yea, neither is a man a man in himself; but all is from God, who is Man, wisdom, and love, and form and substance, in Himself. That which is in itself is uncreate and infinite; but what is from thence, as having nothing about it which is in itself, is created and finite, and this represents the image of Him from whom it is and exists.

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53. Of created and finite things may be predicated esse and existere, also substance and form, and life, yea, wisdom and love; but all these are created and finite: not that created and finite things possess any thing divine, but because they are in the Divine and the Divine in them: for all created things, in themselves, are inanimate and dead; but they are animated and vivified by this, that the Divine is in them and they in the Divine.

54. The Divine is not in one subject different from what it is in another; but one created subject is different from another. No two things are the same, and therefore each thing is a different continent, whereby the Divine in its image appears various. His presence in opposites will be spoken of in what follows.

55. That all things in the created universe are recipients of the Divine Love and the Divine Wisdom of God-Man. It is known that all and every thing in the universe was created from God; hence the universe with all and every thing in it, in the Word, is called the work of the hands of Jehovah. It is commonly said, that the world in its complex was created out of nothing, of which nothing an idea is entertained as of absolute nothing; but out of absolute nothing, nothing is made, or can be made. This is a manifest truth. Wherefore the universe, which is an image of God, and therefore full of God, could not be created but in God from God: for God is Esse itself, and that which is must exist from an Esse: to create what does exist from nothing, which does not exist, is an absolute contradiction. Nevertheless, what is created in God from God, is not continuous from Himself; for God is Esse in itself, and in created things there is nothing of esse in itself; if in created things there were any thing of esse in itself, that would be continuous from God, and what is continuous from God is God. The idea of the angels is, that what is created in God from God, is like that in a man, which he had derived from his life, but from which the life is extracted, which is such, that it is conformable to his life, but nevertheless is not his life. This the angels confirm by many things which exist in their heaven, where they say that they are in God and God in them, and that nevertheless they have nothing of God which is God in their esse. More will be adduced in what follows, whereby they prove this; here it is only necessary that it should be known.

56. Every created thing, by virtue of this its origin, is of such a nature, that it may be a recipient of God, not by way of continuity but of contiguity; by the latter way and not by the former the conjunctive principle exists, there being a principle suited for conjunction in consequence of its being created in God from God; and forasmuch as it was so created, there is an analogous principle, and by means of that conjunction it is as an image of God in a mirror.

57. Hence it is that the angels are not angels from themselves, but from the above conjunction with God-Man; and this conjunc-

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tion is according to their reception of divine good and divine truth, which are God, and appear to proceed from Him, although they are in Him; and their reception is according to their application of the laws of order, which are divine truths, to themselves, from their free power of thinking and willing according to the reason which they possess from the Lord as their own: hereby there is a reception of divine good and divine truth as from themselves, and hereby there is a reciprocation of love; for, as was said above, love does not exist unless it be reciprocal. Similar is the case with men on earth. From what has been said it may now first be seen, that all things in the created universe are recipients of the divine love and divine wisdom of God-Man.

58. That the other things in the universe, which are not like angels and men, are also recipients of the divine love and divine wisdom of God-Man, as those things which are inferior to man in the animal kingdom, and the things inferior to these in the vegetable kingdom, and the things inferior to these in the mineral kingdom, cannot as yet be explained to the understanding; for, first of all, more must be said concerning the degrees of life, and the degrees of the recipients of life. Conjunction with these is according to their uses; for all good uses derive their origin from no other source, than by similar conjunction with God, but dissimilar according to degrees; which conjunction successively in descent becomes such, that there is nothing of free-will because nothing of reason, and hence there is no appearance of life in them, but still they are recipients. Since they are recipients, they are also re-agents, for they are continents in consequence of being re-agents. Conjunction with good uses will be spoken of after the origin of evil is shown.

59. Hence it may appear, that the Divine is in all and every thing of the created universe, and consequently that the created universe is the work of the hands of Jehovah, as it is called in the Word, that is, the work of divine love and divine wisdom, for these are understood by the hands of Jehovah: and although the Divine is in all and every thing of the created universe, still there is nothing of what is Divine in itself in their esse; for the created universe is not God, but from God; and being from God, His image is in it, as the image of a man in a mirror, in which indeed the man appears, but still there is nothing of the man in it.

60. I heard several in conversation about me in the spiritual world say, that they were willing to acknowledge indeed, that the Divine is in all and every thing of the universe, because therein they see the wonderful works of God, and the more interiorly those works are examined, so much the more wonderful they appear; nevertheless, when they heard that the Divine actually is in all and every thing of the created universe, they were indignant; a proof that they assert this indeed, but do not believe it. Wherefore it was urged that they might see this merely from the won-

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derful faculty which every seed has of producing its particular vegetable in such order, even to the production of new seeds, and that every seed suggests an idea of what is infinite and eternal; for there is in them an effort to multiply themselves, and fructify infinitely and eternally. The same might be seen also from every animal, even the most diminutive, as having organs of the senses, a brain, heart, lungs, and so forth, with arteries, veins, fibres, muscles, and consequent acts, besides the surprising instincts peculiar to each, concerning which whole volumes have been written. All these wonderful things are from God, but the forms with which they are clothed are from the material substances of the earth: hence come vegetables, and in their order, men; wherefore it is said of man, that "he was created from the ground, and that he is dust of the earth, and that the soul of lives was breathed into him," Genesis ii. 7. Whence it is evident, that the Divine is not man's, but is adjoined to him.

61. THAT ALL CREATED THINGS IN A CERTAIN IMAGE REPRESENT MAN. This may appear from all and every thing of the animal kingdom, and from all and every thing of the vegetable kingdom, and from all and every thing of the mineral kingdom. *The relation to man in all and every thing of the animal kingdom,* is evident from the following considerations: that animals of all kinds have members by which they move, organs by which they feel, and viscera by which they actuate them, which are common to them with men; they have also appetites and affections similar to the natural appetites and affections in man; and they have connate knowledges corresponding to their affections, in some of which there appears as it were somewhat spiritual, which is more or less evident in the beasts of the earth, the birds of heaven, bees, silk-worms, ants, &c. Hence it is that merely natural men liken the living things of that kingdom to themselves, except as to speech. *The relation to man from all and every thing of the vegetable kingdom,* is evident from the following considerations: that they exist from seed, and from thence proceed successively in their several stages; that they have something similar to marriage, followed by prolification; that their vegetative soul is use, whereof they are forms, besides many other things which are relations to man, which have also been described by some. *The relation to man from all and every thing of the mineral kingdom,* appears only in the endeavour to produce forms which represent themselves, which are, as has been said, all and every thing of the vegetable kingdom, and hereby of performing uses; for as soon as a seed falls into the bosom of the earth, the earth cherishes it, and gives it supplies from all sides, that it may germinate, and show itself in a form representative of man; that such an endeavour exists also in its dry parts, is evident from corals in the bottom of the sea, and from flowers in mines, produced there from minerals and from metals. The

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endeavour to vegetate, and thereby to become useful, is the ultimate principle derived from the Divine in created things.

62. As there is an endeavour of the minerals of the earth to vegetate, so there is an endeavour of vegetables to vivify themselves; hence exist various kinds of insects corresponding to their odoriferous exhalations. That this is not an effect of the heat of the sun of this world alone, but of life, by that heat, according to the recipients, will be seen in what follows.

63. That there is a relation to man in all things of the created universe, may indeed be known from what has been adduced, but can only be seen obscurely; whereas in the spiritual world it is seen clearly. In that world also there are all things of the three kingdoms, in the midst of which is the angel, who sees them about him, and knows that they are representations of himself; yea, when the inmost principle of his understanding is opened, he knows himself, and sees his image in them as in a glass.

64. From these and many other similar things, which there is not room to adduce here, it may be known for certain, that God is a Man, and that the created universe is an image of Him; for all things have a common relation to Him, as they have a particular relation to man.

65. THAT THE USES OF ALL CREATED THINGS ASCEND BY DEGREES FROM ULTIMATES TO MAN, AND THROUGH MAN TO GOD THE CREATOR, FROM WHOM THEY HAD THEIR ORIGIN. *Ultimates*, as has been said above, are all and every thing of the mineral kingdom, which are material substances of various kinds, as stony, saline, oily, mineral, and metallic substances, covered over with earth, consisting of vegetable and animal matters reduced to the finest powder: in these resides the end, and also the beginning, of all the uses which are from life; the end of all uses is the endeavour to produce them, and the beginning is the power acting from that endeavour. These are of the mineral kingdom. *Mediates* (*media*) are all and every thing of the vegetable kingdom, which are grasses and herbs of all kinds, plants and shrubs of all kinds, and trees of all kinds. The uses of these are for all and every thing of the animal kingdom, as well imperfect as perfect; they nourish them, delight them, and vivify them; they nourish their bodies with their materials, delight their senses with their taste, smell, and beauty, and vivify their affections. An endeavour to do these things is in them from the principle of life. *Primaries* (*prima*) are all and every thing of the animal kingdom; the lowest in this kingdom are called worms and insects, the middle, birds and beasts, and the supreme, men; in every kingdom there are things lowest, middle, and supreme; the lowest for the use of the middle, and the middle for the use of the supreme. Thus the uses of all created things ascend in order from ultimates to man, who is the first in order.

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66. There are three degrees of ascent in the natural world, and there are three degrees of ascent in the spiritual world. All animals are recipients of life; the more perfect animals, of the life of the three degrees of the natural world; the less perfect, of the life of two degrees of that world; and the imperfect, of one degree of the same. But man alone is a recipient of the life of the three degrees, not only of the natural world, but also of the three degrees of the spiritual world. Hence it is, that man may be elevated above nature, which is not the case with any other animal: he has the power of thinking analytically and rationally of civil and moral things which are within the sphere of nature, and of spiritual and celestial things which are above it; yea, he may be elevated into wisdom, insomuch that he may see God. But the six degrees, by which the uses of all created things in order ascend to God the Creator, will be treated of in the proper place. From this summary it may be seen, that there is an ascent of all created things to the First Being, Who alone is life, and that the uses of all things are the very recipients of life, and consequently the forms of uses.

67. It shall also be shown in a few words, how man ascends, or is elevated, from the ultimate degree to the first. He is born into the ultimate degree of the natural world; he is then elevated by sciences to the second degree; and as by means of sciences he perfects his understanding, he is elevated to the third degree, and becomes rational. The three degrees of ascent in the spiritual world are in him above the three natural degrees, nor do they appear before he puts off his earthly body: when he puts it off, the first spiritual degree is opened to him, afterwards the second, and lastly the third, but only in those who become angels of the third heaven; these are they who see God. Those in whom the second and ultimate degree is capable of being opened, become angels of the second and of the ultimate heaven. Every spiritual degree in man is opened according to the reception of divine love and divine wisdom from the Lord. Those who receive some portion thereof, come into the first or ultimate spiritual degree: those who receive more, into the second or middle spiritual degree: and those who receive much, into the third or supreme: but those who receive none of these, remain in the natural degrees, and derive nothing more from the spiritual degrees, than the power of thinking and thence of speaking, and the power of willing and thence of acting, but not intelligently.

68. Concerning the elevation of the interiors of a man's mind, this also is to be observed: there is from God in every created thing a re-action: life alone has action, and re-action is excited by the action of life: this re-action appears as if it belonged to the created being, because it exists when the being is acted upon; thus in man it appears as if it were his own, because he does not perceive any otherwise than that life is his own, when nevertheless man is only a recipient of life. From this cause it is, that man,

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from his own hereditary evil, re-acts against God; but so far as he believes that all his life is from God, and every good of life from the action of God, and every evil of life from the re-action of man, re-action becomes correspondent with action, and man acts with God as from himself. The equilibrium of all things is from action and joint re-action, and every thing must be in equilibrium. These things are said, that no man may believe that he ascends to God from himself, but from the Lord.

69. THAT THE DIVINE FILLS ALL SPACES OF THE UNIVERSE WITHOUT SPACE. There are two things proper to nature, *space* and *time:* from these in the natural world man forms the ideas of his thought and thence his understanding: if he remains in these ideas, and does not elevate his mind above them, he never can perceive any thing spiritual and divine; for he involves it in ideas which are derived from space and time, and in proportion as he does this, the light of his understanding is merely natural. Thinking from this merely natural light in reasoning of things spiritual and divine, is like thinking from the darkness of night of those things which only appear in the light of day; hence comes naturalism. But he that knows how to elevate his mind above the ideas of thought which partake of space and time, passes from darkness to light, and becomes wise in spiritual and divine things, and at length sees those things which are in them and from them; and then, by virtue of that light, he shakes off the darkness of natural light, and removes its fallacies from the middle to the sides. Every man who has understanding, may think above those things proper to nature, and does actually so think, and then he affirms and sees, that the Divine, as being omnipresent, is not in space; and also he may affirm and see those things which are adduced above: but if he denies the divine omnipresence, and ascribes all things to nature, then he is not willing to be elevated, although he is able.

70. All who die, and become angels, put off those two things proper to nature, which, as has been said, are space and time; for they enter into spiritual light, in which the objects of thought are truths, and the objects of sight are similar to those in the natural world, but corresponding to their thoughts. The objects of their thoughts, which, as has been said, are truths, derive nothing at all from space and time: the objects of their sight indeed appear as in space and in time, but still they do not think from them. The reason is, because spaces and times there are not stated, as in the natural world, but changeable according to the states of their life: hence instead of spaces and times, in the ideas of their thought, there are states of life: instead of spaces, such things as relate to states of love, and instead of times, such things as relate to states of wisdom. Hence it is, that spiritual thought, and thence also spiritual speech, differ so much from natural thought and speech

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derived from it, that they have nothing in common, except as to the interiors of things which are all spiritual; concerning which difference more will be said elsewhere. Now since the thoughts of the angels derive nothing from space and time, but from states of life, it is evident that they do not comprehend what is meant when it is said, that the Divine fills space, for they do not know what space is, but that they comprehend clearly when it is said, without any idea of space, that the Divine fills all things.

71. That the merely natural man thinks of things spiritual and divine from space, and the spiritual man without space, may be thus illustrated: the merely natural man thinks by ideas which he has acquired from the objects of sight, in all which there is figure derived from length, breadth, and height, and from form terminated by them, which is either angular or circular: these are manifestly in the ideas of his thought concerning the visible things on earth, and they are also in the ideas of his thought concerning invisible things, as things civil and moral; he does not indeed see them, but still they are there as continuous. Not so the spiritual man, especially the angel of heaven; his thought has nothing in common with figure and form deriving any thing from the length, breadth, and height of space, but from the state of a thing as grounded in its state of life: hence, instead of length of space, he thinks of the good of a thing grounded in the good of life; instead of breadth of space, of the truth of a thing grounded in the truth of life; and instead of height, of the degrees of these; thus he thinks from the correspondence which there is between spiritual and natural things; from which correspondence, length, in the Word, signifies the good of a thing, breadth, the truth of a thing, and height, their degrees. Hence it is evident that an angel of heaven can by no means think otherwise, when he thinks of the divine omnipresence, than that the Divine fills all things without space: what an angel thinks, is truth, because the divine wisdom is the light which illuminates his understanding.

72. This thought concerning God is fundamental, for without it those things which will be said of the creation of the universe from God-Man, and of His providence, omnipotence, omnipresence, and omniscience, may indeed be understood, but still not retained, because the merely natural man, when he understands them, still relapses into the love of his life, which is of his will, and this love dissipates them, and immerses them in space, in which is what he calls his rational light, not knowing, that in proportion as he denies those things, so far he is irrational. That this is the case may be confirmed by the idea concerning this truth, THAT GOD IS A MAN. Read, I beseech you, with attention, what is written above, n. 11 to 13, and what follows after; then you will understand that it is so; but let down your thoughts into natural light which partakes of space, and will it not appear to you a paradox?

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and if you let it down much, will you not reject the idea? This is the reason why it is said, that the Divine fills all spaces in the universe, and why it is not said that God-Man fills them; for if this were said, merely natural light would not assent to it; but when it is said that the Divine fills them, this is assented to, because it agrees with the form of speech of theologians, that God is omnipresent, and hears and knows all things. More may be seen on this subject above, n. 7 to 10.

73. That the Divine is in all time without time. As the Divine is in all space without space, so it is in all time without time; for nothing which is proper to nature can be predicated of the Divine, and space and time are proper to nature. Space and time in nature are measurable. Time is measured by days, weeks, months, years, and ages; and days, by hours; weeks and months, by days; years, by the four seasons; and ages, by years. Nature derives this mensuration from the apparent gyration and revolution of the sun of this world. But it is not so in the spiritual world; there the progressions of life in like manner appear in time, for its inhabitants live with one another, as men in the world live with one another, which is not possible without an appearance of time: but time there is not distinguished into seasons as in the world, for their sun is constantly in its east, never removed: it is the divine love of the Lord which appears to them as a sun; therefore they have no days, weeks, months, years, and ages, but states of life instead, by which a distinction is made, which cannot be called a distinction into times, but into states. Hence the angels do not know what time is, and when it is named, they perceive state instead of it; and when state determines time, time is only an appearance: for the delight of state causes time to appear short, and the unpleasantness of state causes it to appear long; from which it is evident that time there is nothing but the quality of state. Hence hours, days, weeks, months, and years, in the Word, signify states, and their progressions in their series and their complex; and when times are predicated of the church, morning signifies its first state, noon, its fulness, evening, its decrease, and night, its end; and the four seasons of the year,—spring, summer, autumn, and winter,—signify the same.

74. From these considerations it appears, that time makes one with thought grounded in affection; for hence the quality of a man's state is derived. That distances in progressions through spaces in the spiritual world make one with the progressions of time, might be illustrated by many things; for ways in that world are actually shortened according to the desires of the thought from affection, and *vice versa* are lengthened. Hence it is that we speak also of spaces of time. But in such things, when thought does not join itself with the proper affection of man, time does not appear, as in dreams.

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75. Now since times, which are proper to nature in her world, are pure states in the spiritual world, which there appear progressive, because angels and spirits are finite, it may be seen that in God they are not progressive, because He is infinite, and infinite things in Him are one, according to what was demonstrated above, n. 17 to 22; from which it follows, that the Divine is in all time without time.

76. He that does not know, and cannot from some perception think of God without time, cannot at all perceive eternity any otherwise than as eternity of time, and then he cannot but be in a kind of delirium in thinking of God from eternity; for he thinks from a beginning, and a beginning is only of time. His delirium in this case is, that God existed from Himself, whence he falls immediately into the origin of nature from herself; from which idea he can only be extricated by the spiritual or angelic idea of eternal, which is without time, and when it is without time, eternal and the Divine are the same: the Divine is the Divine in itself, and not from itself. The angels say, that they can indeed perceive God from eternity, but by no means nature from eternity, and much less nature from herself, and not at all nature as nature in herself; for what is in itself, is the esse from which all things are, and esse in itself is life itself, which is the divine love of divine wisdom and the divine wisdom of divine love. This to the angels is eternal, therefore abstracted from time, as uncreate is from created, or infinite from finite, between which there is no comparison.

77. THAT THE DIVINE IN THE GREATEST AND LEAST THINGS IS THE SAME. This follows from the two preceding articles, that the Divine is in all space without space, and in all time without time; for spaces are greater and greatest, and lesser and least; and as spaces and times make one, as was said above, it is the same with times. The Divine in them is the same, because the Divine is not variable and mutable, like every thing of space and time, or every thing of nature, but it is invariable and immutable; hence it is every where and always the same.

78. It appears as if the Divine were not the same in one man that it is in another, as that it is different in the wise man from what it is in the simple, and different in the old man from what it is in the infant; but this is a fallacy from appearance: man is different, but the Divine in him is not different, Man is a recipient, and recipients or receptacles are various: a wise man is more adequately, and therefore more fully, a recipient of the divine love and divine wisdom, than a simple man; and an old man who is wise, more so than an infant and a boy; but nevertheless the Divine is the same in the one that it is in the other. In like manner it is a fallacy from appearance, that the Divine is various in the angels of heaven and men of the earth, because the angels of

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heaven are in wisdom ineffable, and men not so; but the apparent variety is in the subjects according to the quality of their reception of the Divine, and not in the Lord.

79. That the Divine is the same in things the greatest and most minute, may be illustrated by heaven and the angels there. The Divine in the whole heaven and the Divine in an angel is the same, wherefore also the whole heaven may appear as one angel. It is the same with the church and the man of the church. The greatest body in which the Divine is, is the whole heaven, and also the whole church; the least, is an angel of heaven and a man of the church. Sometimes a whole heavenly society has appeared to me as one angelic man; and it was told me that it might appear as a great man or a giant, and as a little man or an infant; and this because the Divine is the same in things the greatest and most minute.

80. The Divine is also the same in the greatest and smallest of all the things which are created and do not live; for in all it is the good of their use; but the reason why they do not live is, because they are not forms of life, but forms of uses; and the form varies according to the goodness of the use. The manner in which the Divine is in them will be explained in what follows, when creation is treated of.

81. Abstract space, and altogether deny a vacuum, and then think of the divine love and the divine wisdom, as the real essence, space being abstracted, and a vacuum being denied: then think from space, and you will perceive, that the Divine in the greatest and smallest portions of space is the same; for in essence abstracted from space there is no great or small, but identity.

82. Here something shall be said concerning a vacuum. I once heard the angels talking with Newton concerning a vacuum, and saying that they cannot endure the idea of a vacuum as of nothing; because in their world, which is spiritual, and within or above the spaces and times of the natural world, they equally feel, think, are affected, love, will, breathe, yea speak and act; which things are not possible in a vacuum as nothing, because nothing is nothing, and of nothing not any thing is predicable. Newton said, that he knew that the Divine which is, fills all things, and that he himself abhorred the idea of nothing concerning a vacuum, because it is destructive of every thing; exhorting those who conversed with him about a vacuum, to beware of the idea of nothing, calling it a swoon, because in nothing there is no actuality of mind.

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PART II.

83. THAT THE DIVINE LOVE AND THE DIVINE WISDOM APPEAR IN THE SPIRITUAL WORLD AS A SUN. There are two worlds, the spiritual and the natural; and the spiritual world derives nothing from the natural world, nor the natural world from the spiritual world: they are altogether distinct, and communicate only by correspondences; the nature of which has elsewhere been abundantly shown. To illustrate this, let us take an example: Heat in the natural world corresponds to the good of charity in the spiritual world, and light in the natural world corresponds to the truth of faith in the spiritual world. Who does not see that heat and the good of charity, and light and the truth of faith, are totally distinct? At first sight they appear as distinct,—as two totally different things: so they appear if we inquire in thought, What has the good of charity in common with heat, and what has the truth of faith in common with light? nevertheless spiritual heat is that good, and spiritual light is that truth. But these principles, though so distinct in themselves, make one by correspondence; for while a man reads of heat and light in the Word, the spirits and angels who are with him, instead of heat perceive charity, and instead of light, faith. This example is adduced to show, that the spiritual and natural worlds are so distinct, that they have nothing in common with each other; and yet are so created, that they communicate, and are conjoined by correspondences.

84. Since the two worlds are so distinct, it may clearly be seen, that the spiritual world is under a different sun from that of the natural world; for in the spiritual world there are heat and light, as well as in the natural world; but the heat and light there are spiritual, and spiritual heat is the good of charity, and spiritual light is the truth of faith. Now as heat and light must originate from a sun, it is evident that there is a different sun in the spiritual world from that in the natural world, and that the sun of the spiritual world has such an essence, that spiritual heat and light may exist from it, and that the sun of the natural world has such an essence, that natural heat may exist from it. Every thing spiritual, which has relation to good and truth, can proceed from no other origin than the divine love and divine wisdom; for every good is of love, and every truth is of wisdom. He that is wise may see that they are from no other source.

85. The existence of another sun than that of the natural world has hitherto been unknown; because the spiritual principle of man had sunk so far into his natural, that he did not know what the spiritual is, nor consequently that there is a spiritual world, in which spirits and angels dwell, different and distinct from the natural world. As the spiritual world has been so much concealed from those who are in the natural world, it has pleased the Lord

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to open the sight of my spirit, that I might see the things which are in that world, as I see the things which are in this, and afterwards describe that world, as I have done in the work ON HEAVEN AND HELL, in one article of which the sun of that world is treated of; for I have seen it, and it appeared of the same size as the sun of the natural world, and fiery like it, only more ruddy; and it was made known to me that the universal angelic heaven is under that sun; and that the angels of the third heaven see it always, the angels of the second heaven very often, and the angels of the first or ultimate heaven sometimes. That all their heat and all their light, with all things which appear in the spiritual world, are from that sun, will be seen in what follows.

86. That sun is not the Lord Himself, but from the Lord: the divine love and divine wisdom proceeding from Him, appear in that world as a sun; and as love and wisdom in the Lord are one, as was shown in the first part, it is said that the sun is the Divine Love; for the divine wisdom is of the divine love, thus it also is love.

87. The reason why that sun appears fiery to the eyes of the angels, is, because love and fire correspond to each other; for they cannot see love with their eyes, but instead of love they see what corresponds to it. For angels, like men, have an internal and an external: their internal thinks and is wise, wills and loves, and their external feels, sees, speaks, and acts: and all their externals are correspondences of their internals, but spiritual and not natural correspondences. The divine love is also felt as fire by spiritual beings. Hence it is that fire, in the Word, signifies love: the sacred fire in the Israelitish church signified the same: and from this ground it is common to ask, in prayers to God, that heavenly fire, that is, divine love, may kindle the heart.

88. As there is such a difference between spiritual and natural (see above, n. 83), therefore not the least of the sun of the natural world can pass into the spiritual world, that is, not the least of its light and heat, or of any object on the earth. The light of the natural world is darkness there, and its heat is death: nevertheless, the heat of the world may be vivified by the influx of the heat of heaven, and the light of the world may be enlightened by the influx of the light of heaven. Influx takes place by correspondences, but not by continuity.

89. THAT HEAT AND LIGHT PROCEED FROM THE SUN, WHICH EXISTS FROM THE DIVINE LOVE AND THE DIVINE WISDOM. In the spiritual world, in which angels and spirits dwell, there are heat and light as well as in the natural world, in which men dwell; and the heat is felt as heat and the light is seen as light; and yet the heat and light of the spiritual and natural worlds differ so much, that they have nothing in common, as was said above. They are as different as what is alive and what is dead: both the heat and light of the spiritual world in themselves are alive; but both the

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heat and light of the natural world in themselves are dead: for the heat and light of the spiritual world proceed from a sun which is pure love, and the heat and light of the natural world proceed from a sun which is pure fire; and love is alive, and the divine love is life itself; and fire is dead, and the fire of the sun is death itself: so it may be called, because it has nothing of life in it.

90. The angels, being spiritual, cannot live in any other than spiritual heat and light; but men cannot live in any other heat than natural heat, or in any other light than natural light; for spiritual agrees with spiritual, and natural with natural. Were an angel to draw in the smallest portion of natural heat and light, he would perish, for it entirely disagrees with his life. Every man, as to the interiors of his mind, is a spirit. When he dies, he departs entirely out of the world of nature, and leaves every thing belonging to it, and enters a world in which there is nothing of nature; and in which he lives so separate from nature, that he has no communication with it by continuity, that is, as of purer and more gross, but by correspondences, that is, as of prior and posterior. Hence it may appear, that spiritual heat is not a purer kind of natural heat, nor spiritual light a purer kind of natural light, but that they are altogether of different essence; for spiritual heat and light derive their essence from a sun which is pure love, that is, life itself, and natural heat and light derive their essence from a sun which is pure fire, in which there is absolutely no life, as was said above.

91. Such being the difference between the heat and light of one world and of the other, it is evident why those who are in one world cannot see those who are in the other: for the eyes of a man who sees from natural light, are of the substance of his world, and the eyes of an angel are of the substance of his world, so formed in both that they may adequately receive their own light. These considerations show from what ignorance those think, who do not admit a belief that angels and spirits are men, because they do not see them with their eyes.

92. It has been hitherto unknown, that angels and spirits are in light and heat entirely different from that of men; indeed, it has not been known, that any other light and heat exist than that of this world. For no man has ever penetrated higher in his thought than to the interior or purer parts of nature; wherefore many have fixed the habitations of angels and spirits in the æther, and some in the stars, consequently within nature, and not above or out of it; when nevertheless angels and spirits are altogether above or out of nature, and in their own world, which is under another sun: and as in that world spaces are appearances (see above), therefore it cannot be said that angels and spirits are in the æther, or in the stars, but that they are with man, conjoined to the affection and thought of his spirit; for a man is a spirit, and therefore he thinks and wills: thus the spiritual world is where

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man is, and not at all removed from him. In a word, every man, as to the interiors of his mind, is in that world in the midst of spirits and angels, and thinks from its light, and loves from its heat.

93. THAT THAT SUN IS NOT GOD, BUT THAT IT IS THE PROCEEDING FROM THE DIVINE LOVE AND THE DIVINE WISDOM OF GOD-MAN: IN LIKE MANNER THE HEAT AND LIGHT FROM THAT SUN. By that sun conspicuous to the angels, from which they have their heat and light, is not meant the Lord Himself, but what first proceeds from Him, which is the highest principle of spiritual heat: the highest of spiritual heat is spiritual fire, which is the divine love and the divine wisdom in their first correspondence; hence it is that that sun appears fiery, and that it is like fire to the angels, although not to men. The fire which is fire to men is not spiritual but natural, between which there is as much difference as between what is living and what is dead; wherefore the spiritual sun by its heat vivifies spiritual beings, and renews spiritual things; whereas the sun of the natural world does indeed produce the same effects upon natural men and natural things, but not from itself, but by the influx of spiritual heat, to which it contributes as a subordinate auxiliary.

94. The spiritual fire, in which also light exists in its origin, becomes spiritual heat and light, which decrease in proceeding, and the decrease is effected by degrees, of which we shall speak in the following pages. The ancients represented this by red circles of fire and shining circles of light about the head of God: as is also common at this day, when God is represented as a Man in pictures.

95. That love produces heat, and wisdom light, is proved by actual experience. When a man loves he grows warm, and when he thinks from wisdom he sees things in a kind of light; whence it is evident, that what first proceeds from love is heat, and that what first proceeds from wisdom is light. That they are also correspondences, is evident; for heat does not exist in love, but from it in the will, and thence in the body; and light does not exist in wisdom, but in the thought of the understanding, and thence in the speech. Thus love and wisdom are the essence and life of heat and light: heat and light are proceedents, and being such, they are also correspondences.

96. That spiritual light is altogether distinct from natural light, any one may know, if he attend to the thoughts of his mind: for the mind, when thinking, sees its objects in light, and those who think spiritually, see truths, and this in the middle of the night equally as in the day; wherefore, also, light is predicated of the understanding, and it is said to see; for of what one person speaks, another sometimes says, that he sees it to be so, which amounts to saying, he understands it. The understanding, being spiritual, cannot see thus from natural light, for natural light does not abide with it, but departs with the sun; hence the understanding has evidently a different light from the eye, and a light from a different origin.

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97. But beware of thinking that the sun of the spiritual world is God Himself: God is a Man. The first proceeding from His love and wisdom is a fiery spiritual principle, which appears in the sight of the angels as a sun; hence, when the Lord manifests Himself to the angels in person, He manifests Himself as a Man, sometimes in the sun, and sometimes out of it.

98. In consequence of this correspondence, the Lord in the Word is called not only a sun, but also fire and light; and the sun means Him as to His divine love and His divine wisdom together; fire, as to His divine love, and light, as to His divine wisdom.

99. THAT SPIRITUAL HEAT AND SPIRITUAL LIGHT, IN PROCEEDING FROM THE LORD AS A SUN, MAKE ONE, AS HIS DIVINE LOVE AND HIS DIVINE WISDOM MAKE ONE. How the divine love and the divine wisdom in the Lord make one, was shown in the first part: in like manner heat and light make one, because they proceed, and the things which proceed make one by correspondence; for heat corresponds to love, and light to wisdom. Hence it follows, that as the divine love is the divine esse, and the divine wisdom, the divine existere, as shown above, n. 14 to 16, so spiritual heat is the Divine proceeding from the divine esse, and spiritual light is the Divine proceeding from the divine existere. Wherefore as by that union the divine love is of the divine wisdom, and the divine wisdom is of the divine love, as shown above, n. 34 to 39, so spiritual heat is of spiritual light, and spiritual light is of spiritual heat: and as there is such a union, it follows, that heat and light, in proceeding from the Lord as a sun, are one. But that they are not received as one by angels and men, will be seen in what follows.

100. The heat and light which proceed from the Lord as a sun, by way of eminence are called the spiritual, and they are called the spiritual in the singular number, because they are one; wherefore in the following pages when the spiritual is spoken of, both are understood together. By virtue of this spiritual that whole world is called spiritual; all things in that world derive their origin, and their name, through that spiritual. That heat and that light are called the spiritual, because God is called a spirit, and God as a spirit is that proceeding. God is called Jehovah from His essence; but by that proceeding He vivifies and enlightens the angels of heaven and the men of the church: wherefore, also, vivification and illustration are said to be effected by the spirit of Jehovah.

101. That heat and light, in other words, the spiritual proceeding from the Lord as a sun, make one, may be illustrated by the heat and light which proceed from the sun of the natural world, for these two also make one in issuing from that sun. Their not making one on earth, is not owing to the sun, but to the earth: for the latter revolves every day round her axis, and makes a yearly revolution according to the ecliptic; hence it appears as if heat and light do not make one, for at midsummer there is more

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heat than light, and in mid-winter there is more light than heat. The case is similar in the spiritual world; only that the earth there has no circumrotation and revolution; but the angels turn more or less to the Lord, and those who turn to Him most receive more heat and less light, and those who turn to Him less receive more light and less heat. Hence the heavens, which consist of angels, are distinguished into two kingdoms, the celestial kingdom and the spiritual; the celestial angels receive more of heat, and the spiritual angels more of light. The appearance also of the lands on which they dwell, is according to the reception of heat and light by the inhabitants. There is a plenary correspondence, if instead of the motion of the earth you substitute the change of state of the angels.

102. That all spiritual things, also, which derive their origin through the heat and light of their sun, regarded in themselves, in like manner make one, but that the same things, regarded as proceeding from the affections of the angels, do not make one, will be seen in what follows. When the heat and light make one in the heavens, it is, as it were, spring with the angels; but when they do not make one, it is, as it were, either summer or winter; not like winter in the frigid zones, but like winter in warmer climates: for the equal reception of love and wisdom constitutes the angelic principle, and therefore an angel is an angel of heaven according to the union of love and wisdom in him. It is the same with the man of the church, if in him love and wisdom, or charity and faith, make one.

103. That the Sun of the spiritual World appears in a middle Altitude, distant from the Angels as the Sun of the natural World is distant from Men. Most people carry out of the world an idea that God is overhead on high, and that the Lord is in heaven among the angels. The reason of this idea of God, is, that in the Word God is called the Most High, and He is said to dwell on high; wherefore they lift up their eyes and hands when they supplicate and adore; not knowing that the Most High signifies the inmost. The reason of their idea of the Lord, is, that they do not think of Him otherwise than as of another man, and indeed as of an angel; not knowing that the Lord is the true and only God, who governs the universe; who, if He were in heaven among the angels, could not have the universe under His view, protection, and government; and if He did not shine upon those who are in the spiritual world as a sun, the angels would have no light: for they are spiritual, and therefore no other light agrees with their essence but spiritual light. That there is light in heaven, infinitely exceeding the light upon earth, will be seen below when degrees are treated of.

104. The sun, from which the angels have their light and heat, appears above the earth which the angels inhabit in an elevation

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of about forty-five degrees, or a middle altitude; and it appears distant from the angels as the sun of this world is distant from men. It appears also constantly in that altitude and at that distance, nor does it move. Hence the angels have no times distinguished into days and years, nor any progression of the day from morning by noon to evening and night; nor any progression of the year from spring through summer to autumn and winter, but there is perpetual light and perpetual spring; wherefore, instead of times there are in heaven states, as was said above.

105. The following are the principal reasons why the sun of the spiritual world appears in a middle altitude: *First*, that so the heat and light, which proceed from that sun, may be in their mean degree, and thence in their equality, and thereby in their just temperature; for if the sun were to appear above its middle altitude, more heat than light would be perceived, if below it, more light than heat would be perceived; as comes to pass on earth when the sun is above or below the middle of the heavens; when above, the heat increases to a greater degree than the light, and when below, the light increases to a greater degree than the heat; for the light remains the same both in summer and winter, but the heat is increased and diminished according to the sun's altitude. The *second* reason, why the sun of the spiritual world appears in a middle altitude above the angelic heaven, is, because thence there is a perpetual spring in all the angelic heavens, whereby the angels are in a state of peace, for that state corresponds to spring time on earth. The *third* reason is, that by that means the angels can always turn their faces to the Lord and see Him with their eyes; for the east, thus the Lord, is before the faces of the angels in every turn of their bodies, which is peculiar to that world. This would not be the case, if the sun of that world were to appear above or below a middle altitude, and least of all if it appeared over-head in the zenith.

106. If the sun of the spiritual world did not appear distant from the angels as the sun of the natural world appears distant from men, the universal angelic heaven, and hell under it, and our terraqueous globe under them, would not be under the view, protection, omnipresence, omniscience, omnipotence, and providence of the Lord; comparatively as the sun of our world, unless it were at the distance it appears from the earth, could not be present and powerful in all countries by heat and light, and therefore could not give aid as a substitute to the sun of the spiritual world.

107. It is highly necessary to be known, that there are two suns, the one spiritual and the other natural; the spiritual sun for those who are in the spiritual world, and the natural sun for those who are in the natural world. Unless this be known, nothing can be accurately understood concerning creation and concerning man, which subjects are to be treated of; the effects indeed may be seen,

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but unless the causes of the effects are seen at the same time, the effects must appear only in a kind of night.

108. THAT THE DISTANCE BETWEEN THE SUN AND THE ANGELS IN THE SPIRITUAL WORLD IS AN APPEARANCE ACCORDING TO THE RECEPTION OF THE DIVINE LOVE AND THE DIVINE WISDOM BY THEM. All the fallacies which prevail with the evil and with the simple, arise from the confirmation of appearances. So long as appearances remain appearances, they are truths in appearance, according to which any one may think and speak; but when they are taken for real truths, which is the case when they are confirmed, then apparent truths become falsities and fallacies. For example: it is an appearance, that the sun every day revolves round the earth, and proceeds every year according to the course of the ecliptic. This, so long as it is not confirmed, is an apparent truth, according to which any one may think and speak; for he may say, that the sun rises and sets, causing morning, noon, evening, and night; also that the sun is at particular times in this or that degree of the ecliptic, or in such a degree of altitude, thereby causing spring, summer, autumn, and winter; but in confirming this appearance as the real truth, the confirmer thinks and speaks a falsity grounded in a fallacy. It is the same with innumerable other appearances, not only in natural, civil, and moral, but also in spiritual things.

109. It is the same with the distance of the sun of the spiritual world, which sun is the proximately proceeding emanation of the divine love and divine wisdom of the Lord. The truth is, that there is no distance; but that distance is an appearance according to the reception of the divine love and divine wisdom in their respective degrees by the angels. That distances in the spiritual world are appearances, is evident from what was said above; as in n. 7 to 9, *that the Divine is not in space*, and in 69 to 72, *that the Divine fills all spaces without space;* and if there are no spaces, there are no distances; or, what is the same, if spaces are appearances, distances also are appearances, for distances are predicated of space.

110. The sun of the spiritual world appears at a distance from the angels, because the divine love and the divine wisdom are received by them in a degree of heat and light adapted to their state: for an angel, being a created and finite being, cannot receive the Lord in the first degree of heat and light, such as is in the sun, for he would be entirely consumed; wherefore the Lord is received by them in a degree of heat and light corresponding to their love and wisdom. This may be illustrated by the fact, that an angel of the ultimate heaven cannot ascend to the angels of the third heaven; if he ascends and enters their heaven he falls as it were into a swoon, and his life is in a kind of conflict with death; for he has love and wisdom in a less degree, and the heat of love and the

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light of wisdom in the same. What then would be the case, if an angel were to ascend towards the sun itself, and enter its fire? The difference of the reception of the Lord by the angels, causes the heavens also to appear distinct from each other: the supreme heaven, which is called the third, appears above the second, and the second above the first: not that there is any distance between the heavens, but that they appear to be distant from each other; for the Lord is equally present with those of the ultimate heaven as with those of the third heaven. The causes of the appearance of distance is in the subjects, which are the angels, not in the Lord.

111. It is difficult to comprehend that this is the case by a natural idea, because in such idea there is space, but it may be comprehended by a spiritual idea, because in such idea there is no space; the angels are in the latter idea. It may, however, be comprehended by a natural idea, that love and wisdom, or what is the same, that the Lord, who is divine love and divine wisdom, cannot be progressive through spaces, but is present with every one according to his reception. That the Lord is present with all, He teaches in Matthew, chap. xxviii. 20, and that He makes His abode with those who love Him, John xiv. 21.

112. This may seem a matter of superior wisdom, because the heavens and the angels are adduced to prove it; but nevertheless the case is the same with men. They, as to the interiors of their minds, receive heat and enlightenment from the same sun; its heat warms them, and its light enlightens them, in proportion as they receive love and wisdom from the Lord. The difference between angels and men is, that angels are under that sun only, but men are not only under that sun, but also under the sun of this world; for the bodies of men cannot possibly exist and subsist unless they are under both suns; not so the bodies of the angels, which are spiritual.

113. That the Angels are in the Lord, and the Lord in them; and that as the Angels are recipients, the Lord alone is Heaven. Heaven is called the dwelling-place of God, and the throne of God, and hence it is believed that God is there as a king in his kingdom; but God, that is to say, the Lord, is in the sun above the heavens, and by His presence in heat and light is in the heavens, (see the last two articles); and although the Lord is in that manner in heaven, still He is there as in Himself: for (as was shown above, n. 108 to 112), the distance between the sun and heaven is not distance, but an appearance of distance; and being only an appearance, it follows that the Lord Himself is in heaven, for He is in the love and wisdom of the angels of heaven; and as He is in the love and wisdom of all the angels, and the angels constitute heaven, He is in the universal heaven.

114. The Lord not only is in heaven, but also is heaven, because love and wisdom make an angel, and these two are the Lord's in

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the angels: hence the Lord is heaven. For the angels are not angels from their own proprium, this being exactly like the proprium of a man, which is evil: and it is so, because all angels have been men, and that proprium is inherent in them from their birth; it is only removed; and in proportion as it is removed, they receive love and wisdom, that is, the Lord, in them. Any one may see, if he only elevates his understanding a little, that the Lord cannot dwell with the angels but in what is His own, that is, in His proprium, which is love and wisdom, and not at all in the proprium of the angels, which is evil: hence it is, that so far as evil is removed, so far the Lord is in them, and so far they are angels. The essential angelic principle of heaven is the divine love and divine wisdom: this divine principle is called angelic when it resides in the angels: hence it is evident again, that angels are angels from the Lord, and not from themselves; consequently also heaven.

115. But how the Lord is in an angel, and an angel in the Lord, cannot be comprehended, unless the nature of their conjunction be known. There is a conjunction of the Lord with the angel, and of the angel with the Lord; wherefore there is a reciprocal conjunction. This, on the part of the angel, is as follows: the angel does not perceive otherwise than that he is in love and wisdom from himself, just as it appears to man, and hence it seems to him, as if his love and wisdom were of himself, or his own: if he did not perceive the matter thus, there would be no conjunction, therefore the Lord would not be in him, nor he in the Lord: nor is it possible for the Lord to be in any particular angel or man, unless he, in whom the Lord with His love and wisdom is, perceives and feels it as his own: by this means the Lord is not only received, but when received, is retained, and likewise beloved again; thus therefore an angel becomes wise, and continues wise. Who can incline to love the Lord and his neighbour, and to be wise, unless he feels and perceives what he loves, learns, and imbibes, as his own? Who can otherwise retain it? Were this not the case, the love and wisdom received by influx would have no abiding place, but would pass through without affecting, so that an angel would not be an angel, nor a man a man, yea, he would be merely like an inanimate thing. Hence it may appear that reciprocation is necessary to the existence of conjunction.

116. How it comes to pass that an angel perceives and feels [what flows from the Lord] as his own, and so receives and retains it, although it is not his own, (for it was said above that an angel is not an angel from what is his own, but from what is the Lord's in him,) shall now be explained. The case is thus: every angel has liberty and rationality: these two principles are in him to the intent that he may be receptible of love and wisdom from the Lord: but both liberty and rationality are not his own, but the Lord's in him; yet being intimately conjoined to his life, so intimately that they may be said to be inherent in it, they appear

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to belong to him, or to be his own; they give him the power to think and will, and to speak and act, and what he thinks and wills, and speaks and acts, from them, appears as from himself: this causes reciprocation, and thereby conjunction. But still in proportion as an angel believes that love and wisdom are in himself, and therefore claims them as his own, the angelic principle is not in him, and consequently he has not conjunction with the Lord: for he is not in the truth; and as the truth and the light of heaven make one, so far he cannot be in heaven; for thereby he denies that he lives from the Lord, and believes that he lives from himself, consequently that he is possessed of a divine essence. In these two principles, liberty and rationality, consists the life which is called angelic and human. From what has been said, it may appear, that an angel has reciprocation for the sake of conjunction with the Lord, but that reciprocation, considered in its faculty, is not his, but the Lord's: hence it is, that if he abuses that reciprocal principle, whereby he perceives and feels as his own that which is the Lord's, which is done by attributing it to himself, he falls from the angelic state. That conjunction is reciprocal, the Lord Himself teaches in John, chap. xiv. 20 to 24; chap. xv. 4, 5, 6. And that the conjunction of the Lord with man and of man with the Lord, is in those things which are of the Lord, which are called His words, John xv. 7.

117. There are some who imagine, that Adam was in such a state of liberty or of free determination, that from himself he was able to love God and be wise, and that this free determination was lost in his posterity: but this is a mistake; for man is not life but a recipient of life, as may be seen above, n. 4 to 6, 54 to 60; and he who is a recipient of life, cannot love and be wise from any thing of his own: hence Adam, when he was desirous to be wise and to love from what was his own, fell from wisdom and love, and was cast out of Paradise.

118. The same which is here said of an angel may be said of heaven, which consists of angels, because the Divine in the greatest and least things is the same, as was shown above, n. 77 to 82. The same which has been said of an angel and of heaven, may be said of a man and the church, for an angel of heaven and a man of the church act as one by conjunction; and also a man of the church, as to the interiors of his mind, is an angel: by a man of the church we mean a man in whom the church is.

119. THAT IN THE SPIRITUAL WORLD THE EAST IS WHERE THE LORD APPEARS AS A SUN, AND THAT THE OTHER QUARTERS ARE DETERMINED THEREBY. The sun of the spiritual world and its essence, and the heat and light of it, and the presence of the Lord from thence, have been treated of; we shall now proceed to treat of the quarters of that world. That sun and that world are treated of, because God is treated of, and love and wisdom; and to treat of them otherwise than from their original source, would

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be to treat from effects and not from causes; and yet effects teach nothing but effects, and when they are considered alone they do not explain a single cause; but causes explain effects; and to know effects from causes is to be wise; but to inquire into causes from effects is not to be wise, because then fallacies present themselves, which the examiner calls causes, and this is confounding wisdom; for causes are prior and effects posterior; and from posterior things prior ones cannot be seen, but posterior ones may be seen from prior ones: this is order. For this reason the spiritual world is here first treated of; for all causes exist there: we shall afterwards treat of the natural world, where all things which appear are effects.

120. We shall begin with the quarters of the spiritual world. There are quarters in that world as in the natural world; but the quarters of the spiritual world, like that world itself, are spiritual; whereas the quarters of the natural world, like that world itself, are natural; wherefore they differ so much that they have nothing in common. There are four quarters in both worlds, the east, west, south, and north: these four quarters in the natural world are constant, being determined by the sun in its meridian; opposite thereto is the north, on one side is the east, and on the other side is the west, which quarters are determined by the meridian of each particular place; for the sun's station in the meridian is always the same every where, and therefore fixed. It is otherwise in the spiritual world: there the quarters are determined by the sun of that world, which constantly appears in its place, and where it appears is the east; wherefore the determination of the quarters in that world is not, as in the natural world, from the south, but from the east; opposite is the west, on one side is the south, and on the other the north. That these quarters do not originate from the sun there, but from the inhabitants of that world, who are angels and spirits, will be seen in the following pages.

121. As these quarters, by virtue of their origin from the Lord as a sun, are spiritual, therefore the habitations of angels and spirits, which are all according to these quarters, are also spiritual; and they are spiritual because their inhabitants dwell according to their reception of love and wisdom from the Lord. Those who are in a superior degree of love dwell in the east, those who are in an inferior degree of love in the west, those who are in a superior degree of wisdom in the south, and those who are in an inferior degree of wisdom in the north. Hence it is that, in the Word, the east, in a supreme sense, means the Lord, and, in a respective sense, love towards Him; the west, love towards Him decreasing; the south, wisdom in light; and the north, wisdom in shade; or similar things determined in regard to the state of those who are treated of.

122. Since all the quarters in the spiritual world are determined from the east, and the east, in a supreme sense, means the Lord, and also the divine love, it is evident, that it is the Lord, and love

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to Him, from which all things exist; and that in proportion as any one is not in that love, he is removed from the Lord, and dwells either in the west, or in the south, or in the north, at a distance there according to his reception of love.

123. Since the Lord as a sun is constantly in the east, therefore the ancients, with whom all the particulars of worship represented spiritual things, turned their faces to the east in their adorations; and that they might do the same in all worship, they also turned their temples towards the same quarter: hence churches at this day are built in the same manner.

124. THAT THE QUARTERS IN THE SPIRITUAL WORLD DO NOT ORIGINATE FROM THE LORD AS A SUN, BUT FROM THE ANGELS ACCORDING TO RECEPTION. It has been shown that the angels dwell distinctly among themselves, some in the eastern quarter, some in the western, some in the southern, and some in the northern; and that in the east they are in a superior degree of love; in the west, in an inferior degree of love; in the south, in the light of wisdom; and in the north, in the shade of wisdom. This diversity of their habitations appears to originate from the Lord as a sun, when nevertheless it is from the angels. The Lord is not in a greater degree of love and wisdom, nor as a sun is He in a greater degree of heat and light, with one than with another, for He is every where the same; but he is not received by one in the same degree as by another; and this causes them to appear to themselves at a greater or less distance from each other, and to dwell variously according to the different quarters. Hence, the quarters in the spiritual world are no other than various receptions of love and wisdom, and consequently of heat and light, from the Lord as a sun. That this is the case, is evident from what was shown above, n. 108 to 112, that distances in the spiritual world are appearances.

125. Since the quarters are various receptions of love and wisdom by the angels, it may be expedient to speak of the variety from which that appearance exists. The Lord is in an angel, and an angel in the Lord, as was shown in the preceding article; but as it appears as if the Lord as a sun was without the angel, it also appears as if the Lord saw him from the sun, and as if he saw the Lord in the sun, almost in the same manner as an image appears in a glass. Speaking therefore according to that appearance, the Lord sees and looks at every one face to face, but the angels, in their turn, do not in that manner see the Lord. Those who are in love to the Lord from the Lord, see Him directly, being therefore in the east and west; those who are more in wisdom, see the Lord obliquely to the right, and those who are less in wisdom, obliquely to the left, the former being therefore in the south, and the latter in the north. The latter are in an oblique aspect, because love and wisdom proceed as one from the Lord, but are not received as one by the angels, as was said before; and the wisdom which

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abounds over and above love, appears indeed to be wisdom, but still is not, because it has no life in it from love. These considerations show the origin of that diversity of reception, agreeably to which the dwellings of the angels appear according to the quarters in the spiritual world.

126. That the various reception of love and wisdom constitutes the quarter in the spiritual world, may appear from the circumstance, that an angel changes his quarter according to the increase and decrease of his love; whence it is evident that the quarter does not originate from the Lord as the sun, but from the angel according to reception. It is the same with man as to his spirit, by which he is in a certain quarter of the spiritual world, in whatever quarter of the natural world he may be; for, as was said above, the quarters of the spiritual world have nothing in common with the quarters of the natural world; in the latter man exists as to his body, but in the former as to his spirit.

127. In order that love and wisdom may make one in angel and man, there are pairs in all parts of his body; the eyes, ears, and nostrils are pairs; the hands, loins, and feet are pairs; the brain is divided into two hemispheres, the heart into two chambers, the lungs into two lobes, and the other members in the same manner: thus angels and men have a right and a left side; and all the parts on their right side have relation to love from which wisdom is derived, and all the parts on their left side to wisdom from love; or, what is the same, all the parts on the right have relation to good from which truth is derived, and all the parts on the left to truth from good. Angels and men have these pairs in order that love and wisdom, or good and truth, may act as one, and as one may look to the Lord: but of this more in what follows.

128. Hence we may see the fallacy and consequent falsity of those persons, who imagine that the Lord bestows heaven arbitrarily, or that He arbitrarily grants more wisdom and love to one than to another; when the Lord is equally desirous for one to become wise and to be saved as another; for He provides means for all; and every one is wise and is saved in proportion as he receives and lives according to those means: for the Lord is the same with one as with another; but the recipients, which are angels and men, are dissimilar in consequence of a dissimilar reception and life. That this is the case may appear from what has now been said concerning the quarters, and the habitations of the angels according to those quarters, namely, that that diversity is not from the Lord, but from the recipients.

129. THAT THE ANGELS CONSTANTLY TURN THEIR FACES TO THE LORD AS A SUN, AND THUS HAVE THE SOUTH TO THE RIGHT, THE NORTH TO THE LEFT, AND THE WEST BEHIND. All that is here said of the angels and of their turning to the Lord as a sun, is also to be understood of man as to his spirit, for man as to his mind is a

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spirit, and, if he be in love and wisdom, he is an angel; wherefore also after death, when he puts off his externals, which he had derived from the natural world, he becomes a spirit or an angel: and since the angels constantly turn their faces eastward to the sun, consequently to the Lord, it is also said of the man who is in love and wisdom from the Lord, that he sees God, that he looks to God, and that he has God before his eyes; by which is meant that he leads the life of an angel. Such things are said in the world, as well because they actually exist in heaven, as because they actually exist in man's spirit. In prayer, who does not look before him up to God, to whatever quarter his face is turned?

130. The angels constantly turn their faces to the Lord as a sun, because they are in the Lord and the Lord in them, and the Lord interiorly leads their affections and thoughts, and constantly turns them to Himself; consequently they cannot look any otherwise than to the east, where the Lord appears as a sun: hence it is evident that the angels do not turn themselves to the Lord, but that the Lord turns them to Himself. For when the angels think interiorly of the Lord, they do not think of Him otherwise than in themselves. Interior thought itself does not cause distance; but exterior thought, which acts as one with the sight of the eyes, does make distance; the reason is, because exterior thought is in space, but not interior thought, and when it is not in space, as in the spiritual world, still it is in the appearance of space. These things however can be but little understood by any one who thinks of God from space; for God is every where, and yet not in space; wherefore He is as well within as without an angel, and hence an angel can see God, that is, the Lord, both within and without himself: within, when he thinks *from* love and wisdom; without, when he thinks *of* love and wisdom. But of these things we shall speak more particularly when we come to treat of THE LORD'S OMNIPRESENCE, OMNISCIENCE, AND OMNIPOTENCE. Beware of falling into the execrable heresy, that God has infused Himself into men, and is in them, and no longer in Himself. God is every where, as well within man as without him, for He is in all space without space, as was shown above, n. 7 to 10, and 69 to 72. Were he in man, He would not only be divisible, but also included in space, and man might then even think himself to be God. This heresy is so abominable, that in the spiritual world it stinks like a dead carcase.

131. The turning of the angels to the Lord is such, that at every turn of their bodies they look to the Lord as a sun before them: an angel can turn himself round and round, and thereby see various things which are about him, but still the Lord constantly appears before his face as a sun. This may seem wonderful, but nevertheless it is the truth. It has also been given me to see the Lord thus as a sun: I see Him before my face, and this with continuance for many years, and to whatever quarter of the world I have turned myself.

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132. Since the Lord as a sun, and therefore the east, is before the faces of all the angels of heaven, therefore at their right hand is the south, at their left the north, and behind them the west; and this is the case in every turning of their bodies: for, as was said before, all the quarters of the spiritual world are determined from the east; wherefore those who have the east before their eyes, are in the quarters themselves, yea, they are the very determinations of them; for, as was shown above, n. 124 to 128, the quarters are not from the Lord as the sun, but from the angels according to reception.

133. Now as heaven consists of angels, and angels are such, therefore the universal heaven turns to the Lord, and by so turning is governed by the Lord as one man, which it also is in the sight of the Lord: that heaven is as one man in the sight of the Lord, may be seen in the work ON HEAVEN AND HELL, n. 59 to 87: thence also are the quarters of heaven.

134. The quarters being thus as it were inscribed on every angel, and on the universal heaven, therefore an angel, unlike a man in the world, knows his house and his habitation, wherever he goes. A man does not know his house and place of abode from the quarter in himself, because he thinks from space, thus from the quarters of the natural world, which have nothing in common with the quarters of the spiritual world. Nevertheless there is such a knowledge in birds and beasts, for they know instinctively their homes and places of abode, as is well known from much experience; a proof this that such knowledge prevails in the spiritual world; for all things which exist in the natural world are effects, and all things which exist in the spiritual world are the causes of those effects, and every thing natural derives its cause from something spiritual.

135. THAT ALL THE INTERIORS BOTH OF THE MINDS AND OF THE BODIES OF ANGELS ARE TURNED TO THE LORD AS A SUN. The angels have an understanding and a will, a face and a body; they have also the interiors of the understanding and will, as well as of the face and body: the interiors of the understanding and of the will are the things which belong to their interior affection and thought; the interiors of the face are the brains; and the interiors of the body are the viscera, whereof the principal are the heart and lungs. In a word, the angels have all and every thing that men have on earth: by virtue thereof angels are men: an external form without those internals does not make them men; but an external form with them, yea, from them, makes them men: otherwise they would only be images of men, in which there is no life, because they have not within them the form of life.

136. It is well known, that the will and the understanding govern the body at pleasure; for the mouth speaks what the understanding thinks, and the body does what the will wills:

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hence it is evident, that the body is a form corresponding to the understanding and will; and as form is also predicated of the understanding and the will, it is evident that the form of the body corresponds to the form of the understanding and of the will. To describe the nature of both these forms, does not properly fall within the present plan. There are innumerable things in both; and innumerable things on both sides act as one, because they mutually correspond to each other: hence the mind, or the will and understanding, governs the body at pleasure, thus altogether as itself. From these considerations it follows, that the interiors of the mind act as one with the interiors of the body, and the exteriors of the mind with the exteriors of the body. The interiors of the mind as well as the interiors of the body will be spoken of below, after the degrees of life have been treated of.

137. Since the interiors of the mind make one with the interiors of the body, it follows, that when the interiors of the mind turn to the Lord as a sun, the interiors of the body do the same; and since the exteriors of both the mind and the body depend on their interiors, it follows that they also do the same: for what the external does, that it does from its internal principles, the common or general deriving all it has from the particulars of which it consists. Hence it is evident, that as an angel turns his face and body to the Lord as a sun, all the interiors of his mind and body are likewise so turned. It is the same with man, if he always has the Lord before his eyes, which is the case if he be in love and wisdom; he then looks to the Lord, not only with his eyes and face, but with his whole mind and his whole heart, that is, with every thing of his will and understanding, and at the same time with every part of his body.

138. This turning to the Lord is an actual turning, and a kind of elevation. There is an elevation into the heat and light of heaven, which is effected by the opening of the interiors; when these are open, love and wisdom flow into the interiors of the mind, and the heat and light of heaven into the interiors of the body, in consequence whereof there is an elevation, as it were, out of mist into air, or out of air into æther; and love and wisdom with their heat and light are the Lord in man, who, as was said before, turns man to Himself. The contrary happens with those who are not in love and wisdom, and still more so with those who are contrary to love and wisdom; their interiors, as well of the mind as the body, are shut, and when they are shut, their exteriors re-act against the Lord, such being their nature. Hence, they turn their backs to the Lord, and turning their backs to Him is turning their faces towards hell.

139. This actual conversion to the Lord is an effect of love and at the same time of wisdom, not of love alone, or of wisdom alone; love alone being an esse without its existere, for love exists in wisdom; and wisdom without love being like an existere without

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its esse, for wisdom exists from love. Love does indeed exist without wisdom; but such love is man's, and not the Lord's; and wisdom exists without love; but such wisdom, although it is from the Lord, has not the Lord in it, being like the light in winter, which, although from the sun, still has not in it the essence of the sun, which is heat.

140. THAT EVERY SPIRIT, WHATEVER BE HIS QUALITY, TURNS IN LIKE MANNER TO HIS RULING LOVE. It may be expedient first to point out what a spirit is, and what an angel. Every man after death first enters the world of spirits, which is in the midst between heaven and hell, and there goes through his times or states, and according to his life is prepared either for heaven or for hell. So long as he abides in that world he is called a spirit: he who is taken up from that world into heaven is called an angel; but he who is cast down into hell is called a satan or a devil. So long as the same are in the world of spirits, he who is preparing for heaven is called an angelic spirit, and he who is preparing for hell an infernal spirit; the angelic spirit in the meantime is in conjunction with heaven, and the infernal spirit with hell. All the spirits in the world of spirits are adjoined to men, because men, as to the interiors of their minds, are in like manner between heaven and hell, and through those spirits communicate with heaven or with hell, according to their life. It is to be observed, that the WORLD OF SPIRITS is one thing, and the SPIRITUAL WORLD another; the world of spirits is what is now spoken of; but the spiritual world, in the complex, is both that world and heaven and hell.

141. It may be expedient also to say somewhat concerning the different kinds of love, since the turning of angels and spirits from their loves to their loves, is the subject under consideration. The universal heaven is distinguished into societies according to all the differences of loves; in like manner hell; and in like manner the world of spirits. Heaven is distinguished into societies according to the differences of celestial loves, whereas hell is distinguished into societies according to the differences of infernal loves, and the world of spirits according to the differences of both celestial and infernal loves. There are two loves which are the heads of the rest, or to which all other loves are referable. The love which is the head, or to which all the celestial loves refer themselves, is love to the Lord; and the love which is the head, or to which all the infernal loves refer themselves, is the love of rule, grounded in the love of self: these two loves are diametrically opposite to each other.

142. Since love towards the Lord, and the love of rule grounded in the love of self, are altogether opposite to each other; and since all who are in love towards the Lord turn themselves to the Lord as a sun, (as was shown in the preceding article,) it may appear that all who are in the love of rule grounded in the love of self turn themselves from the Lord. They thus turn their backs on

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the Lord, because those who are in love towards the Lord, love nothing more than to be led by the Lord, and desire that the Lord only may rule; but those who are in the love of rule grounded in the love of self, love nothing more than to be led by themselves, and desire that themselves only may rule. The love of rule grounded in the love of self is here specified, because there is a love of rule grounded in a love of performing uses; which love, as it makes one with love towards the neighbour, is spiritual love: this latter love however cannot be called the love of rule, but the love of being useful.

143. Every spirit, of whatever quality he be, turns to his ruling love, because love is the life of every one, as was shown in part the first, n. 1, 2, 3; and the life turns its receptacles, which are called members, organs, and viscera, consequently the whole man, to that society which is in a similar love with itself, that is, where its love is.

144. Since the love of rule grounded in the love of self is entirely opposite to love towards the Lord, therefore spirits who are in that love of rule turn their faces from the Lord, and look with their eyes to the west of the spiritual world; and since their bodies are thus turned, the east is behind them, the north to the right, and the south to the left. The east is behind them because they hate the Lord, the north is to their right because they love fallacies and the falsities derived from them, and the south is to their left because they spurn the light of wisdom. They can turn round and round, but all things which they see about them appear similar to their love. All such spirits are sensual-natural, and think that they alone live, and look on others as images: they think themselves wiser than all others, although they are in a state of insanity.

145. In the spiritual world appear ways, like the ways or roads in the natural world; some lead to heaven and some to hell; but the ways which lead to hell do not appear to those who go to heaven, nor the ways which lead to heaven to those who go to hell. Such ways are innumerable, there being some which lead to every society of heaven, and to every society of hell. Every spirit enters the way which leads to the society of his love, and does not see the ways which lead to any other: hence every spirit proceeds in the same direction as that in which he turns himself to his ruling love.

146. That the Divine Love and the Divine Wisdom, which proceed from the Lord as a sun, and cause heat and light in heaven, is the proceeding Divine, which is the Holy Spirit. In the Doctrine of the New Jerusalem concerning the Lord it has been shown, that God is one in person and in essence, that there is a trinity in Him, and that that God is the Lord; also, that His trinity is called Father, Son, and Holy Spirit, and that the Divine from whom all things are [*Divinum a quo*] is called the Father, the Divine Human the Son, and the Divine proceeding the

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Holy Spirit. Although the latter is called the Divine proceeding, yet no one knows why it is called proceeding: this is unknown, because it is also unknown that the Lord appears before the angels as a sun, and that heat, which in its essence is divine love, and light, which in its essence is divine wisdom, proceed from that sun. These truths being unknown, it was impossible to know that the Divine proceeding was not divine by itself, and thus the Athanasian doctrine of the trinity declares, that there is one person of the Father, another of the Son, and another of the Holy Spirit: but when it is known that the Lord appears as a sun, a just idea may be had of the Divine proceeding, or the Holy Spirit, as being one with the Lord, yet proceeding from Him, as heat and light from the sun; which is the reason why the angels are in divine heat and divine light in the same proportion as they are in love and wisdom. No one who is ignorant that the Lord appears in the spiritual world as a sun, and that His Divine [Spirit] proceeds from Him in this manner, could ever know what is meant by proceeding, whether it only means communicating those things which are of the Father and the Son, or illuminating and teaching. Still, even in this case, there is no ground for enlightened reason to acknowledge the Divine proceeding as separately divine, and to call it God, and make a distinction, when it is known that God is one, and that He is omnipresent.

147. It was shown above, that God is not in space, and that thereby He is omnipresent; also that the Divine is the same every where, but that the apparent variety thereof is in angels and men by reason of their various reception. Now since the Divine, which proceeds from the Lord as a sun, is in light and heat, and light and heat flow first into universal recipients, which in the world are the atmospheres, and as these are the recipients of clouds, it may appear that according as the interiors which belong to the understanding, in a man or an angel, are overshadowed with such clouds, so he is a receptacle of the Divine proceeding. By clouds are meant spiritual clouds, which are thoughts, and which, if they are grounded in truths, accord with divine wisdom, but if in falses, disagree therewith; wherefore also thoughts grounded in truths, when presented to the sight in the spiritual world, appear as white clouds, and thoughts grounded in false principles, as black clouds. Hence it may appear, that the Divine proceeding is indeed in every man, but that it is variously veiled by each.

148. Since the Divine itself is present in angels and men by spiritual heat and light, therefore it is said of those who are in the truths of divine wisdom and in the good of divine love, when they are affected thereby, and under the influence thereof think of them from that affection, *that they grow warm with God*, which also happens sometimes to perception and sensation, as when a preacher speaks from zeal: of the same it is also said, *that they are illuminated by God*, because the Lord, by His Divine proceeding,

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both enkindles the will with spiritual heat, and enlightens the understanding with spiritual light.

149. That the Holy Spirit is identical with the Lord, and that it is the essential truth which enlightens man, is evident from the following passages of the Word: "Jesus said, when *the Spirit of truth* is come, he will guide you into all *truth:* he shall not speak of himself; but whatsoever he shall hear, that shall he speak." "He shall glorify Me; for he shall receive of mine, and shall show it unto you," John xvi. 13, 14, 15. "That he shall be with the disciples and in them," John xvii. 26. "Jesus said, the words that I speak unto you, they are spirit and they are life," John vi. 63. From these passages it is evident, that the truth which proceeds from the Lord is called the Holy Spirit; which enlightens because it is in the light.

150. The enlightenment which is attributed to the Holy Spirit, is indeed from the Lord in man, but still, it is effected through the medium of spirits and angels. The nature of this mediation cannot yet be described; only that angels and spirits are by no means able to enlighten man from themselves, because they, like man, are enlightened by the Lord: and as this is the case, hence all enlightenment comes from the Lord alone. It is communicated through the medium of angels or spirits, because a man, who is in enlightenment, is then placed in the midst of such angels and spirits as receive more enlightenment than others from the Lord alone.

151. That the Lord created the universe and all things in it by means of the sun, which is the first proceeding of the Divine Love and the Divine Wisdom. By the Lord is meant God from eternity, or Jehovah, who is called the Father and Creator, because He is one with Him, as was shown in the Doctrine of the New Jerusalem concerning the Lord: wherefore in the following pages, which also treat of creation, He is called the Lord.

152. That all things in the universe were created from the divine love and the divine wisdom, was fully shown in Part I., particularly in n. 52, 53; we shall here show that it was by means of the sun, which is the first proceeding of the divine love and the divine wisdom. No one who can see effects by virtue of causes, and afterwards effects derived from causes in their order and series, can deny that the sun is the first [beginning] of creation, for all things in the natural world subsist from it; and since they subsist from it, they also existed from it; the one implies and testifies the other; for they are all under its view, because it has determined and disposed them for existence (*posuit ut sint*); and to keep them under its view is to determine and dispose them for existence continually (*continue ponere*); wherefore it is also said, that subsistence is perpetual existence. Were any thing to be entirely withdrawn from the sun's influx through the atmospheres, it would

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be immediately dissolved; for the atmospheres, which are purer and purer, and actuated in power by the sun, contain all things in connection. Now since the subsistence of the universe, and of all things in it, depends on the sun, it is evident that the sun is the first of creation, and that all other things proceed from it. The expression, from the sun, means from the Lord, through the sun; for the sun also was created from the Lord.

153. There are two suns by which all things were created from the Lord, the sun of the spiritual world, and the sun of the natural world: all things were created from the Lord by the sun of the spiritual world, but not by the sun of the natural world; for the latter is far below the former, and in a mean distance: the spiritual world is above it, and the natural world is beneath it; and the sun of the natural world was created to act as a medium or substitute: its mediate operation will be spoken of in what follows.

154. The universe and all things therein were created from the Lord by the sun of the spiritual world, because that sun is the proximate proceeding of the divine love and the divine wisdom, and from the divine love and the divine wisdom all things are, as was shown above, n. 52 to 82. There are three things in every created thing, as well in the greatest as in the least, namely, end, cause, and effect. There is no created thing in which these three do not exist. In the greatest, or in the universe, these three exist in the following order: the end of all things is in the sun, which is the proximate proceeding of the divine love and the divine wisdom; the causes of all things are in the spiritual world; and the effects of all things are in the natural world. How these three exist in the first and last principles of things, shall be shown in what follows. Now since there is no created thing in which these three do not exist, it follows that the universe, and every thing in it, was created from the Lord by the sun, which has in it the end of all things.

155. Creation cannot be explained so as to be apprehended, unless space and time be removed from the thought; but if these are removed it may be apprehended. Remove them if you can, or as much as you can, and keep the mind in an idea abstracted from space and time, and you will perceive that the greatest of space and the least of space do not at all differ; and then you cannot but have an idea of the creation of the universe, similar to that of the creation of the particulars in the universe; and that there is a diversity in created things, because there are infinite things in God-Man, and thence indefinite things in the sun, which is the proximate proceeding from Him, and these indefinite things are imaged in the created universe. Hence no one thing can any where be the same as another: hence, too, the variety of all things which is presented before the eyes, together with space, in the natural world, and in the appearance of space in the spiritual

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world: and this variety is of things in general and also of things in particular. These are the things which were demonstrated in Part I., where it was shown, that in God-Man infinite things are distinctly one, n. 17 to 22. That all things in the universe were created from the divine love and the divine wisdom, n. 52, 54. That all things in the created universe are recipients of the divine love and the divine wisdom of God-Man, n. 55 to 60. That the Divine is not in space, n. 7 to 10. That the Divine fills all spaces without space, n. 69 to 72. That the Divine in the greatest and least things is the same, n. 77 to 82.

156. The creation of the universe, and of all things in it, cannot be said to have been effected from space to space, nor from time to time, progressively and successively, but from eternity and infinity; not eternity of time, for this has no existence, but eternity not of time, for this is identical with the Divine; nor from infinity of space, for this also has no existence, but from infinity not of space, which also is identical with the Divine. I know that these things transcend the ideas of thoughts which are in natural light; but they do not transcend the ideas of thoughts which are in spiritual light, for in these last there is nothing of space and time: nor do they altogether transcend the ideas which are in natural light; for when it is said, that there is no such thing as infinite space, every one assents to it from reason: it is the same with eternity, this being the infinite of time. The expression "to eternity," is comprehended from time, but "from eternity," is not comprehended unless time be removed.

157. THAT THE SUN OF THE NATURAL WORLD IS PURE FIRE, AND THEREFORE DEAD, AND SINCE NATURE DERIVES ITS ORIGIN FROM THAT SUN, THAT IT ALSO IS DEAD. Creation itself cannot in the least be ascribed to the sun of the natural world, but all to the sun of the spiritual world, because the sun of the natural world is wholly dead, but the sun of the spiritual world is alive, being the first proceeding of the divine love and the divine wisdom; and what is dead does not act from itself, but is acted on; wherefore to ascribe to it any thing of creation, would be like ascribing to the instrument with which the hand of the artificer operates, the work of the artificer. The sun of the natural world is pure fire, from which all life is abstracted; but the sun of the spiritual world is fire containing divine life. The idea of the angels concerning the fire of the sun of the natural world, and the fire of the sun of the spiritual world, is this; that the divine life is internally in the fire of the sun of the spiritual world, but externally in the fire of the sun of the natural world. From this it may be seen, that the actuality of the sun of the natural world is not from itself, but from the living power proceeding from the sun of the spiritual world; wherefore if the living power of the latter sun were withdrawn or taken away, the former sun would perish. Hence

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it is, that the worship of the sun is the lowest of all kinds of worship of a God; and therefore in the Word it is called an abomination.

158. Since the sun of the natural world is pure fire, and for that reason dead, therefore the heat thence proceeding is dead heat, and the light thence proceeding dead light. By parity of reasoning, the atmospheres,—the æther and the air,—which receive and communicate the heat and light of that sun, are dead; and being dead, all and singular the things of the world which is subject to them, and is called earth, are dead. Nevertheless all and singular these things are surrounded by spiritual things, which proceed and flow from the sun of the spiritual world; and unless they were thus surrounded, the earths could not have been actuated, and made capable of producing forms of uses, that is, vegetables, or forms of life, that is, animals; or of furnishing a supply of materials for the existence and subsistence of man.

159. Now since nature begins from that sun, and all that exists and subsists therefrom is called natural, it follows that nature, with all and singular the things appertaining to it, is dead. The appearance of nature as alive in men and animals, is owing to the life which accompanies and actuates nature.

160. Since the lowest substances of nature, which constitute earths, are dead, and are not mutable and various according to the state of the affections and thoughts, as in the spiritual world, but immutable and fixed, therefore in nature there are spaces, and distances of spaces. Such things are the consequences of creation closing there, and subsisting in a state of rest. Hence it is evident that spaces are proper to nature; and since spaces in nature are not appearances of spaces according to states of life, as in the spiritual world, they may also be called dead.

161. Since times in like manner are stated and constant, they also are proper to nature; for the time of a day is constantly twenty-four hours, and the time of a year is constantly three hundred and sixty-five days and a quarter. The very states of light and darkness, and of heat and cold, which vary them, return also constantly; the states which return daily, are morning, noon, evening, and night; those which return yearly, are spring, summer, autumn, and winter: and the states of the year constantly modify the states of the days. Since none of these states are states of life, as in the spiritual world, therefore they are dead: for in the spiritual world there is continual light and continual heat, and the light corresponds to the state of wisdom, and the heat to the state of love, with the angels, by virtue whereof the states of these are alive.

162. Hence we may see the infatuation of those who ascribe all things to nature. Those who have confirmed themselves in favour of nature, bring themselves into such a state, that they no longer desire to elevate their minds above nature; for this

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reason their minds are shut above, and opened below, and thus they become sensual-natural, or spiritually dead; and as they then think only from such things as they have learned from the bodily senses, or from the world through the senses, they also in their hearts deny God. In this case, since man's conjunction with heaven is broken, he forms conjunction with hell, and has only the faculty remaining of thinking and willing; the faculty of thinking, from rationality, and the faculty of willing, from liberty; which two faculties every man has from the Lord, nor are they ever taken away. They are possessed equally by the devils as by the angels; but devils apply them to make themselves insane and to do evil, whereas angels apply them to make themselves wise and to do good.

163. THAT WITHOUT TWO SUNS, THE ONE LIVING AND THE OTHER DEAD, THERE CAN BE NO CREATION. The universe in general is distinguished into two worlds, the spiritual and the natural: angels and spirits dwell in the spiritual world, and men in the natural world. The two worlds are entirely alike in their external face, so much so that they cannot be distinguished; but as to their internal face they are entirely different. The men who are in the spiritual world, and who, as was said, are called angels and spirits, are spiritual, and, being spiritual, think and speak spiritually; but the men who are in the natural world, are natural, and think and speak naturally; and spiritual thought and speech have nothing in common with natural thought and speech. Hence it is evident, that these two worlds, the spiritual and the natural, are entirely distinct from each other; so much so, that they can by no means be together.

164. Now since these two worlds are so distinct, there is a necessity for two suns, one from which all spiritual things proceed, and another from which all natural things proceed: and since all spiritual things in their origin are alive, and all natural things from their origin are dead, and their respective suns are those origins, it follows that the one sun is living and that the other sun is dead; also, that the dead sun was created by the living sun from the Lord.

165. A dead sun was created, to the end that all things may be fixed, stated, and constant in the ultimates, and that hence there may be permanent and enduring existences. On this, and no other ground, creation is founded. The terraqueous globe, in which, on which, and about which, such things exist, is, as it were, the basis and firmament, as being the ultimate work, in which all things close, and on which they rest. It is also as it were the matrix, from which effects, which are the ends of creation, are produced, as will be shown in what follows.

166. That the Lord created all things by the living sun, and not by the dead sun, is evident from the consideration, that what is living disposes at pleasure what is dead, and forms it for uses,

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which are its ends; but not *vice versa*. No rational person can think, that all things, and even life itself, are from nature: he who so thinks, does not know what life is. Nature cannot dispense life to any thing, being in itself altogether inert. It is entirely contrary to order, for what is dead to act on what is living, or for a dead power to act on a living power, or, what is the same thing, for natural to act on spiritual, and, therefore, to think so is contrary to the light of sound reason. What is dead, or natural, may indeed in many ways, by external accidents, be perverted or changed; but still it cannot act on life, but life acts on it, according to the change induced in its form: the same is true with respect to physical influx into the spiritual operations of the soul, which, it is well known, does not exist, because it is not possible.

167. THAT THE END OF CREATION, WHICH IS, THAT ALL THINGS MAY RETURN TO THE CREATOR, AND THAT THERE MAY BE CONJUNCTION, EXISTS IN ITS ULTIMATES. It may be expedient first to speak concerning ends. There are three things which follow in order; these are called the first end, the middle end, and the ultimate end; and they are also called end, cause, and effect. These three must needs be in every thing, in order that it may be any thing; for a first end without a middle end, and an ultimate end, is impossible; or, what is the same, an end without a cause and an effect cannot exist: so neither can a cause exist without the end from which it proceeds, and the effect in which it is (manifested): nor can an effect exist alone, without a cause and an end. This may be comprehended if it be considered, that an end without, or separate from, an effect, has no existence, and is a mere term: for an end, to be actual, must be terminated, and it is terminated in its effect, in which it is first called an end, because it is an end. The agent or efficient appears indeed to exist by itself; but this is an appearance arising from the fact of its being in its effect; if it be separated from the effect, it disappears in a moment. Hence it is evident, that these three, end, cause, and effect, must exist in every thing, to make it any thing.

168. Moreover it is to be observed, that the end is all in the cause, and all in the effect: hence it is that end, cause, and effect, are called the first end, the middle end, and the ultimate end. But that the end may be all in the cause, there must be something from the end in which it may be; and that it may be all in the effect there must be something from the end, through the cause, in which it may be; for the end cannot be in itself alone,—it must be in something existing from itself, in which it may be as to every thing of its own, and by acting become efficient, till it subsists. It subsists in the ultimate end, which is called the effect.

169. In the created universe, both in its greatest and in its least parts, these three, end, cause, and effect, exist, because they exist in God the Creator, who is the Lord from eternity: but since He

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is infinite, and infinite things in the Infinite are distinctly one, (as was shown above, n. 17 to 22,) therefore these three in Him, and in His infinites, are distinctly one. Hence it is that the universe, which was created from His esse, and which, regarded as to uses, is His image, obtained these three in all and singular the things appertaining to it.

170. The universal end, which is the end of all things in creation, is, that there may be an eternal conjunction of the Creator with the created universe; and this is impossible unless there be subjects, in which His Divine may be as in Himself, consequently in which it may dwell and remain; which subjects, in order that they may be His habitations and mansions, must be recipients of His love and wisdom as from themselves; consequently they must be such as to elevate themselves to the Creator as from themselves, and join themselves with Him: without this reciprocation no conjunction can be effected. These subjects are men, who can elevate and join themselves, as from themselves: that men are such subjects, and that they are recipients of the Divine as from themselves, has been many times shown above. By this conjunction the Lord is present in every work created from Himself; for every created thing is finally for the sake of man; wherefore the uses of all things, which are created, ascend by degrees from ultimates to man, and through man to God the Creator, from whom they originate, as was shown above, n. 65 to 68.

171. Creation is in a continual progression to this ultimate end by these three principles, end, cause, and effect, because these three exist in the Lord the Creator, as was said above; and the Divine is in all space without space, n. 69 to 72; and is the same in the greatest and smallest things, n. 77 to 82. Hence it is evident, that the created universe, in its common progression to its ultimate end, is respectively the middle end; for forms of uses are continually raised up from the earth by the Lord the Creator, in their order to man, who as to his body is likewise from the earth; man is next elevated by the reception of love and wisdom from the Lord; and all means are provided that he may receive them; and he is made such that he can receive them if he will. From what has been now said it may be seen, though as yet only in a general way, that the end of creation, which is, that all things may return to the Creator, and that conjunction may be effected, exists in its ultimates.

172. That end, cause, and effect, are in all and singular the things of creation, is evident when it is considered that all effects, or ultimate ends, become anew first ends, in a continual series from the Lord the Creator, who is the first, to the conjunction of man with Him, which is the last. That all ultimate ends become anew first ends, is evident from the fact, that there is nothing so inert and dead, but has some efficiency in it; even sand exhales such a principle as contributes assistance in producing something and therefore in effecting something.

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PART III.

173. THAT IN THE SPIRITUAL WORLD THERE ARE ATMOSPHERES, WATERS, AND EARTHS, AS IN THE NATURAL WORLD; BUT THAT THE FORMER ARE SPIRITUAL, WHEREAS THE LATTER ARE NATURAL. That the spiritual world and the natural world are alike, only that all and every thing of the spiritual world is spiritual, and that all and every thing of the natural world is natural, was mentioned in the preceding pages, and shown in the work ON HEAVEN AND HELL. These two worlds being alike, therefore in both there are atmospheres, waters, and earths, which are the generals, by and from which all and singular things exist with an infinite variety.

174. The atmospheres, which are called æthers and airs, are alike in both the spiritual and natural worlds, only that those in the spiritual world are spiritual, and those in the natural world are natural. The former are spiritual because they exist from the sun, which is the first proceeding of the divine love and divine wisdom of the Lord, and from Him receive in them divine fire which is love, and divine light which is wisdom, and convey these two to the heavens where the angels dwell, and cause the presence of that sun in the greatest and smallest things there. The spiritual atmospheres are discrete substances, or most minute forms, originating from the sun; and as they severally receive the sun, hence its fire, being divided into so many substances or forms, and as it were covered or enclosed in them, and tempered by these coverings, becomes heat, proportioned finally to the love of angels in heaven, and of spirits under heaven; the same may be said of the light of the sun. The natural atmospheres are similar to the spiritual atmospheres, in being also discrete substances of a very minute form, originating from the sun of the natural world; which sun also they each of them receive, and treasure up in them its fire, and temper it, and convey it as heat to the earth, which is the dwelling-place of men; and in like manner the light.

175. The difference between the spiritual atmospheres and the natural atmospheres, is, that the spiritual atmospheres are receptacles of divine fire and divine light, consequently of love and wisdom, for they contain these within them; whereas the natural atmospheres are not receptacles of divine fire and divine light, but of the fire and light of their own sun, which in itself is void of life, (as was shown above,) and therefore they contain nothing from the sun of the spiritual world, but still they are surrounded by spiritual atmospheres which come from that sun. That this is the difference between the spiritual atmospheres and the natural atmospheres, is learnt from the wisdom of the angels.

176. The existence of atmospheres in the spiritual world, as well as in the natural, may appear from the fact, that angels and spirits breathe, speak, and hear, equally with men in the natural

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world; and respiration, like speech and hearing, is effected by means of the air or ultimate atmosphere; also from the fact, that angels and spirits see, equally as men in the natural world, and sight is not possible but by means of an atmosphere purer than air; also from this, that angels and spirits think and are affected equally with men in the natural world, and thought and affection do not exist but by means of still purer atmospheres; and lastly from this, that all things belonging to the bodies of angels and spirits, as well external as internal, are held in the proper connection by atmospheres; their externals by an aerial atmosphere, and their internals by æthereal atmospheres: were it not for the circumpressure and action of these atmospheres, the interior and exterior forms of the body would evidently be dissolved. Since the angels are spiritual, and their bodies in general and in particular are held in their connection, form, and order, by atmospheres, it follows that those atmospheres are also spiritual; and they are spiritual, because they originate from the spiritual sun, which is the first proceeding of the divine love and divine wisdom of the Lord.

177. That in the spiritual world there are also waters and earths, as in the natural world, but that the waters and earths of the spiritual world are spiritual, was mentioned above, and has been shown in the work ON HEAVEN AND HELL: these, being spiritual, are actuated and modified by the heat and light of the spiritual sun by the atmospheres derived from it, just as the water and the earth in the natural world are acted on and modified by the heat and light of their sun by its atmospheres.

178. Atmospheres, waters, and earths, are here spoken of, as being the generals by and from which all and singular things exist in infinite variety. The atmospheres are active powers, the waters the intermediate powers, and the earths the passive powers, from which all effects exist. These three are such powers in their series, solely from the life which proceeds from the Lord as a sun and causes them to be active.

179. THAT THERE ARE DEGREES OF LOVE AND WISDOM, AND THENCE DEGREES OF HEAT AND LIGHT, AND DEGREES OF ATMOSPHERES. Unless it be known that there are degrees, and what, and of what nature they are, that which follows cannot be comprehended; for there are degrees in every created thing, consequently in every form; wherefore in this PART OF THE ANGELIC WISDOM we shall treat of degrees. The existence of degrees of love and wisdom, may appear manifestly from the angels of the three heavens. The angels of the third heaven excel the angels of the second heaven in love and wisdom, and these last excel the angels of the first heaven, insomuch that they cannot be together; the degrees of love and wisdom distinguish and separate them. Hence it is that the angels of the inferior heavens cannot ascend to the angels of

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the superior heavens; and if they are allowed to ascend, they do not see the superior angels, nor any thing that is about them; for their love and wisdom is in a superior degree, which transcends the perception of the inferior angels. Every angel is his own love and his own wisdom; and love with wisdom is in its form a man, because God, who is love itself and wisdom itself, is a Man. It has occasionally been given me to see the angels of the ultimate heaven ascend to the angels of the third heaven, and when they have reached that heaven, I have heard them complaining, that they saw no one, although they were in the midst of its angels: afterwards they were instructed, that those angels were invisible to them, because their love and wisdom were imperceptible to them, and that love and wisdom are what cause an angel to appear as a man.

180. That there are degrees of love and wisdom, appears still more manifestly from the love and wisdom of the angels, relatively to the love and wisdom of men. It is well known that the wisdom of the angels is relatively ineffable; that it is also incomprehensible to men when they are in natural love, will be seen in what follows. It appears ineffable and incomprehensible, because it is in a superior degree.

181. Since there are degrees of love and wisdom, there are also degrees of heat and light. By heat and light are meant spiritual heat and light, such as the angels have in the heavens, and such as men have as to the interiors of their minds; for the heat of men's love, and the light of their wisdom, are similar to the heat and light of the angels. In the heavens the case is this: the quality and quantity of love which the angels have, determines the quality and quantity of their heat; and their light has the same relation to their wisdom; because there is love in their heat, and wisdom in their light, as was shown before. It is the same with men on earth, only that the angels feel that heat, and see that light, whereas men do not, because men are in natural heat and light; and so long as this is the case, they do not feel spiritual heat, save by a certain delight of love, nor do they see spiritual light, save by a perception of truth. Now as a man, whilst in natural heat and light, knows nothing of spiritual heat and light in himself, and as this cannot be known but by experience from the spiritual world, therefore we shall here first speak of the heat and light in which the angels and their heavens are, this being the only source of enlightenment on the subject.

182. The degrees of spiritual heat cannot, however, be described from experience, because love, to which spiritual heat corresponds, does not fall definitely under the ideas of thought; but the degrees of spiritual light may be described, because it does fall under the ideas of thought, for spiritual light is of thought; and from the degrees of light the degrees of spiritual heat may be comprehended, for they are similar in degree. Now

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as to the spiritual light, in which the angels are, it has been given me to see it with my eyes. The light of the angels of the superior heavens is so bright that it cannot be described, not even by the whiteness of snow, and so glistening, that it cannot be described, even by the flaming rays of this world's sun; in a word, it a thousand times exceeds the sun's meridian light on earth. But the light of the angels of the inferior heavens may in some measure be described by comparisons, yet still it exceeds the greatest light of our world. The light of the angels of the superior heavens cannot be described, because their light makes one with their wisdom; and as their wisdom, relatively to the wisdom of men, is ineffable, so also is their light. From these few considerations it may appear, that there are degrees of light; and as wisdom and love resemble each other in degree, it follows that there are similar degrees of heat.

183. Since atmospheres are the receptacles and continents of heat and light, it follows that there are as many degrees of atmospheres as there are degrees of heat and light and as there are degrees of love and wisdom. The existence of several atmospheres, distinct from each other by degrees, has been manifested to me from much experience in the spiritual world; especially from the fact that the angels of the inferior heavens cannot breathe in the region of the superior angels, and that they seem to themselves to gasp for breath, as is the case with animals raised out of air into æther, or out of water into air; the spirits also below the heavens appear to those who are in the heavens as in a mist. That there are several atmospheres, distinct from each other by degrees, may be seen above, n. 176.

184. THAT DEGREES ARE OF TWO KINDS, DEGREES OF ALTITUDE AND DEGREES OF LATITUDE. The knowledge of degrees is as it were the key to open the causes of things, and enter into them: without it scarcely any thing of cause can be known: for without it, the objects and subjects of both worlds appear so general (*univoca*) as to seem to have nothing in them but what is seen with the eye; when nevertheless this, respectively to the things which lie interiorly concealed, is as one to thousands, yea to myriads. The interior things which lie hid can by no means be discovered, unless degrees be understood; for exterior things advance to interior things, and these to inmost, by degrees; not by continuous degrees, but by discrete degrees. Decrements or decreasing from grosser to finer, or from denser to rarer, or rather increments and increasings from finer to grosser, or from rarer to denser, like that of light to shade, or of heat to cold, are called continuous degrees. But discrete degrees are entirely different: they are in the relation of prior, posterior, and postreme, or of end, cause, and effect. They are called discrete degrees, because the prior is by itself, the posterior by itself, and the postreme by

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itself; but still, taken together, they make a one. The atmospheres which are called æther and air, from highest to lowest, or from the sun to the earth, are discriminated into such degrees; and are as simples, the congregates of these simples, and again the congregates of these congregates, which taken together, are called a composite. These last degrees are discrete, because they exist distinctly; and they are understood by degrees of altitude; but the former degrees are continuous, because they continually increase; and they are understood by degrees of latitude.

185. All and singular the things which exist in the spiritual and natural worlds, co-exist at once from discrete and continuous degrees, or from degrees of altitude and degrees of latitude. That dimension which consists of discrete degrees is called altitude, and that which consists of continuous degrees, is called latitude: their situation relatively to sight does not change their denomination. Without a knowledge of these degrees nothing can be known of the difference between the three heavens, or of the difference between the love and wisdom of the angels there, or of the difference between the heat and light in which they are, or of the difference between the atmospheres which surround and contain them. Moreover, without a knowledge of these degrees, nothing can be known of the difference of the interior faculties of the mind in men; or, therefore, of their state as to reformation and regeneration; or of the difference of the exterior faculties, which are of the body, as well of angels as of men; and nothing at all of the difference between spiritual and natural, or therefore of correspondence; yea, or of any difference of life between men and beasts, or of the difference between the more perfect and the imperfect beasts; or of the differences between the forms of the vegetable kingdom, and between the materials which compose the mineral kingdom. Whence it may appear, that those who are ignorant of these degrees, cannot from any judgment see causes; they only see effects, and judge of causes from them, which is done for the most part by an induction continuous with effects; when nevertheless causes do not produce effects by continuity, but discretely, for a cause is one thing, and an effect another; there is a difference as between prior and posterior, or as between the thing forming and the thing formed.

186. That the nature and quality of discrete degrees, and the difference between them and continuous degrees, may be still better comprehended, let us take the angelic heavens for example. There are three heavens, and these distinct by degrees of altitude, so that one heaven is under another; and they do not communicate with each other but by influx, which proceeds from the Lord through the heavens in their order to the lowest, and not *vice versa*. But each heaven is distinct by itself, not by degrees of altitude, but by degrees of latitude: those who are in the midst, or in the centre, are in the light of wisdom, and those who are in the

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circumference to the boundaries, are in the shade of wisdom; thus wisdom decreases to ignorance as light decreases to shade, which is done by continuity. It is the same with men: the interiors of their minds are distinguished into as many degrees as the angelic heavens, and one of these degrees is above another; wherefore the interiors of their minds are distinguished by discrete degrees, or degrees of altitude: hence, a man may be in the lowest degree, or in the higher, or in the highest, according to the degree of his wisdom; and when he is only in the lowest degree, the superior degree is shut, and this is opened as he receives wisdom from the Lord. There are also in man, as in heaven, degrees of continuity or of latitude. A man is similar to the heavens, because as to the interiors of his mind, he is a heaven in its least form, so far as he is in love and in wisdom from the Lord: that a man, as to the interiors of his mind, is a heaven in its least form, may be seen in the work ON HEAVEN AND HELL, n. 51 to 58.

187. From these few considerations it may appear, that one who knows nothing of discrete degrees or degrees of altitude, can know nothing of the state of man as regards reformation and regeneration, which are effected by the reception of divine love and divine wisdom from the Lord, and by the consequent opening of the interior degrees of the mind in their order; nor can he know any thing of the influx through the heavens from the Lord, or of the order in which he was created. If any one think of these things, not from discrete degrees or degrees of altitude, but from continuous degrees or degrees of latitude, he can then see nothing of them but from effects, and not from causes; and seeing from effects alone is seeing from fallacies, whence come errors, one after another, which may be so multiplied by induction, that at length enormous falsities may be called truths.

188. Nothing, so far as I am aware, has hitherto been known of discrete degrees or degrees of altitude, but only of continuous degrees or degrees of latitude; yet without a knowledge of degrees of both kinds, not any thing of cause can be truly known; we shall therefore treat of them in this Part throughout: for the end of this little work is, that causes may be discovered, and effects seen from them, and that thereby the darkness in which the man of the church is involved with respect to God, and the Lord, and in general with respect to divine things which are called spiritual, may be dispelled. This I can declare, that the angels are in sadness on account of the darkness that prevails upon earth: they say that light is scarcely any where to be seen, and that men seize on and confirm fallacies, and thereby multiply falsities upon falsities; and to confirm them devise, by reasonings grounded in falses and in truths falsified, such figments as cannot be dispelled, so great is the darkness that prevails concerning causes, and the ignorance concerning truths. They principally lament the confirmations concerning faith separate from charity, and justification

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thereby,—the ideas concerning God, angels, and spirits, and the ignorance of the nature of love and wisdom.

189. THAT THE DEGREES OF ALTITUDE ARE HOMOGENEOUS, AND ONE DERIVED FROM ANOTHER IN A SERIES, LIKE END, CAUSE, AND EFFECT. Since degrees of latitude or of continuity are like degrees from light to shade, from heat to cold, from hard to soft, from dense to rare, from gross to subtile, &c., and since these degrees are known from sensual and ocular experience, but not so the degrees of altitude or discrete degrees, therefore in this Part we shall treat especially of the latter; for without a knowledge of these degrees, causes cannot be seen. It is indeed well known that end, cause, and effect follow in order, like prior, posterior, and postreme; also that the end produces the cause, and by the cause, the effect, in order that the end may exist: several other things are also known on the subject. Nevertheless to know these things and not to see them in application to things which exist, is only to know abstractions; which remain only so long as there are analytical and metaphysical matters in the thought. Hence it is, that although end, cause, and effect proceed by discrete degrees, still little or nothing of those degrees is known in the world; for the bare knowledge of things in the abstract is like something aerial, which is soon dispersed; but if abstract things are applied to things in the world, they are then like visible objects, and remain in the memory.

190. All things which exist in the world, of which trinal dimension is predicated, or which are called compound, consist of degrees of altitude or discrete degrees. But to illustrate this by example. It is well known by ocular experience, that each muscle in the human body consists of very minute fibres, and that these fasciculated, constitute those larger ones, called moving fibres, and that bundles of these produce the compound which is called a muscle. It is the same with the nerves; very small nervous fibres are put together into larger ones, which appear like filaments, and by a collection of such filaments the nerve is produced. It is also the same in the other compaginations, confasciculations, and collections of which the organs and viscera consist; for these are compounds of fibres and vessels variously fashioned by similar degrees. The case is the same also with all and every thing of the vegetable kingdom, and with all and every thing of the mineral kingdom: in wood there is a compagination of filaments in three-fold order; in metals and stones there is a conglobation of parts also in three-fold order. These considerations show the nature of discrete degrees, namely, that one is formed from another, and by means of the second, a third, or composite; and that each degree is discrete from another.

191. Hence we may form conclusions respecting those things which are invisible, for the case is the same with them: as with

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the organic substances which are the receptacles and habitations of the thoughts and affections in the brain; with the atmospheres; with heat and light, and with love and wisdom. The atmospheres are receptacles of heat and light, as heat and light are receptacles of love and wisdom; of consequence, since there are degrees of atmospheres, there are also similar degrees of heat and light, and of love and wisdom; for the mode of existence (*ratio*) of the latter does not differ from that of the former.

192. From what has now been said, it is evident, that these degrees are homogeneous, that is, of the same genius and nature; the moving fibres of the muscles, least, larger, and largest, are homogeneous; the nervous fibres, least, larger, and largest, are homogeneous; the filaments of wood, from least to composite, are homogeneous; so are stony and metallic parts of all kinds; the organic substances, which are the receptacles and habitations of the thoughts and affections, from the most simple to the common aggregate, which is the brain, are homogeneous; the atmospheres, from pure æther to air, are homogeneous; the degrees of heat and light in their series, following the degrees of the atmospheres, are homogeneous; and hence also the degrees of love and wisdom are homogeneous. Those things, which are not of the same genius and nature, are heterogeneous, and do not agree with things homogeneous; therefore they cannot form with them discrete degrees, but only with their like, which are of the same genius and nature, or with which they are homogeneous.

193. That these, in their order, are as ends, causes, and effects, is evident; for the first, or least, produces its cause by the intermediate, and its effect by the ultimate.

194. It is to be observed, that every degree is distinguished from another by its proper coverings, and all the degrees together are distinguished by their common covering; and that the common covering communicates with the inner and inmost in their order; hence there is a conjunction and unanimous action of all the degrees.

195. THAT THE FIRST DEGREE IS ALL IN ALL IN THE SUBSEQUENT DEGREES. For the degrees of every subject and of every thing are homogeneous, and they are homogeneous because they are produced from the first degree. The formation of them is such, that the first, by confasciculation or conglobation, in a word, by congregation, produces the second, and by it the third; and distinguishes each from the other by a superinduced covering. Hence it is evident, that the first degree is the principal and sole governing in the subsequent ones; consequently the first degree is all in all in the subsequent degrees.

196. When it is said that degrees are of this nature with respect to each other, the meaning is, that the substances are such in their degrees; speaking by degrees is speaking ab-

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stractedly, that is, universally, and therefore in a way applicable to any subject or thing which is in such degrees.

197. The application may be made to all those things which were enumerated in the preceding article, as the muscles and nerves, the matters and parts of the vegetable and mineral kingdoms, the organic substances which are the subjects of the thoughts and affections in man, the atmospheres, heat and light, and love and wisdom. In all these things, the first principle is the sole governing in the subsequent, yea, it is the sole in them; and being so, it is the all in them. This is also evident from things that are known, namely, that the end is the all of the cause, and through the cause the all of the effect; wherefore end, cause, and effect, are called the first, the middle, and the ultimate end; also that the cause of the cause is likewise the cause of the thing caused; and that there is nothing essential in causes but the end, and nothing essential in motion but effort; also that there is only one substance which is substance in itself.

198. From these considerations it may be clearly seen, that from the Divine, which is substance in itself, or the only and sole substance, all and every thing that is created exists; thus that God is all in all in the universe, agreeably to what was demonstrated in Part I.; as, that the divine love and the divine wisdom are a substance and a form, n. 40 to 43; that the divine love and the divine wisdom are substance and form in itself, and therefore the self-subsisting and sole-subsisting (Being), n. 44 to 46; that all things in the universe were created from the divine love and the divine wisdom, n. 52 to 54; that hence the created universe is an image of Him, n. 61 to 65; that the Lord alone is heaven, where the angels dwell, n. 113 to 118.

199. THAT ALL PERFECTIONS INCREASE AND ASCEND WITH DEGREES AND ACCORDING TO DEGREES. That there are two kinds of degrees, degrees of latitude and degrees of altitude, was shown above, n. 184 to 188; and that the degrees of latitude are as of light verging to shade, or of wisdom verging to ignorance, but the degrees of altitude as end, cause, and effect, or as prior, posterior, and postreme. These degrees are said to ascend or descend, for they are degrees of altitude; but the former are said to increase or decrease, for they are degrees of latitude. The latter degrees differ so much from the former, that the two have nothing in common, wherefore they ought to be perceived distinctly, and by no means to be confounded.

200. All perfections increase and ascend with degrees, and according to degrees, because all predicates follow their subjects; and perfection and imperfection are general predicates, for they are predicated of life, of powers, and of forms. *Perfection of life* is perfection of love and wisdom; and as the will and the understanding are receptacles of love and wisdom, perfection of life

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is also perfection of the will and understanding, and thence of the affections and thoughts; and as spiritual heat is the continent of love, and spiritual light is the continent of wisdom, perfection of these also may be referred to perfection of life. *Perfection of powers* is the perfection of all things that are actuated and moved by life, without having life themselves: such powers are the atmospheres in their actualities; such powers are the interior and exterior organic substances in man, and in all kinds of animals; and such powers are all things in the natural world which possess activities immediately and mediately from the natural sun. *Perfection of forms* and perfection of powers make one, for such as the powers are, such are the forms; only that forms are substances, but powers are their activities, wherefore they have both similar degrees of perfection: forms, which are not at the same time powers, are also perfect according to degrees.

201. I shall not here speak of the perfections of life, powers, and forms, increasing or decreasing according to the degrees of latitude or continuous degrees; because these degrees are known in the world; but of the perfections of life, powers, and forms, ascending or descending according to degrees of altitude, or discrete degrees; because these degrees are not known in the world. The manner in which perfections ascend and descend according to these degrees, can be but little known from the visible things in the natural world, but clearly from the visible things in the spiritual world. All that is discovered from the visible things in the natural world, is, that the more intimately they are examined, the more wonderful are the things that present themselves; as, in the eyes and ears, in the tongue, in the muscles, in the heart, lungs, liver, pancreas, kidneys, and other viscera, also in seeds, fruits, and flowers, and in metals, minerals, and stones. It is well known that in all these objects, more wonderful things present themselves to the sight, the more intimately they are examined; nevertheless, from these things it has been little understood, that they are interiorly more perfect according to degrees of altitude or discrete degrees; for the ignorance of these degrees has concealed such knowledge. But as the same degrees exist manifestly in the spiritual world, (the whole of that world from highest to lowest being distinctly discrete according to them,) therefore the knowledge of them may be obtained from thence; and afterwards conclusions may be drawn respecting the perfections of powers and forms which are in similar degrees in the natural world.

202. In the spiritual world there are three heavens disposed according to degrees of altitude: in the supreme heaven the angels are in all perfection superior to the angels in the middle heaven; and in the middle heaven the angels are in all perfection superior to the angels of the lowest heaven. The degrees of perfections are such, that the angels of the lowest heaven cannot ascend to

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the first limit of the perfections of the angels of the middle heaven, nor these to the first limit of the perfections of the angels of the supreme heaven. This seems a paradox, but still it is true: for the angels are associated according to discrete degrees, and not according to continuous degrees. It has been made known to me by experience, that there is such a difference between the affections and thoughts, and consequently the speech, of the angels of the superior and inferior heavens, that they have nothing in common, and that communication is effected only by correspondences, which exist by immediate influx of the Lord into all the heavens, and by mediate influx through the supreme into the lowest heaven. These differences, being of such a nature, cannot be expressed or described by natural language, for the thoughts of angels being spiritual do not fall into natural ideas; they can only be expressed and described by the angels themselves in their own language, words, and writings, and not by human ones: on which account it is said, that the things heard and seen in heaven are ineffable. These differences may in some measure be comprehended thus—that the thoughts of the angels of the supreme or third heaven are thoughts of ends, the thoughts of the angels of the middle or second heaven are thoughts of causes, and the thoughts of the angels of the lowest or first heaven are thoughts of effects. It is to be observed, that it is one thing to think from ends, and another to think of ends; also, that it is one thing to think from causes, and another to think of causes; and that it is one thing to think from effects, and another to think of effects. The angels of the inferior heavens think of causes and of ends, but the angels of the superior heavens from causes and from ends; and to think from these is a property of superior wisdom, but to think of them is a property of inferior wisdom. To think from ends is a property of wisdom; to think from causes, of intelligence; and to think from effects, of science. Hence it is evident, that all perfection ascends and descends with degrees and according to them.

203. Since the interiors of a man, which belong to his will and understanding, are similar to the heavens, as regards their degrees (for a man, as to the interiors of his mind, is a heaven in its least form,) therefore their perfections also are similar. Those perfections, however, do not appear to any man during his life in the world; for then he is in the lowest degree, and from the lowest degree the higher degrees cannot be known: but after death they are known. A man then comes into the degree which corresponds to his love and wisdom, for he becomes an angel, and thinks and speaks things ineffable to his natural man: there is then an elevation of all things of his mind, not in a simple, but in a triplicate ratio; in the latter ratio are the degrees of altitude, but in the former the degrees of latitude. None, however, ascend and are elevated to those degrees, but those who in the world were in truths, and applied them to life.

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204. It appears as if prior were less perfect than posterior things, or simple than compound things; nevertheless prior things, from which posterior ones are formed, or simple things, from which compounds are formed, are the more perfect; for prior or simple things are more naked, and less covered with substances and matters void of life, and are as it were more divine; wherefore they are nearer to the spiritual sun, where the Lord is: for perfection itself is in the Lord, and thence in the sun, which is the first proceeding of His divine love and divine wisdom, and thence in those things which proximately succeed, and so in order to the lowest, which, according to their distance, are more imperfect. If there were not such an eminent perfection in things prior and simple, neither man nor any animal could exist from seed, and afterwards subsist; nor could the seeds of trees and fruits vegetate and become prolific: for every prior thing, in proportion to its priority, and every simple thing, in proportion to its simplicity, as being more perfect, is more exempt from harm.

205. THAT IN SUCCESSIVE ORDER THE FIRST DEGREE CONSTITUTES THE HIGHEST, AND THE THIRD THE LOWEST; BUT THAT IN SIMULTANEOUS ORDER THE FIRST DEGREE CONSTITUTES THE INMOST, AND THE THIRD THE OUTMOST. There is successive order and simultaneous order: the successive order of these degrees is from highest to lowest, or from top to bottom. The angelic heavens are in this order; the third heaven is the highest, the second is the middle, and the first is the lowest; such is their relative situation: in similar successive order are the states of love and wisdom there with the angels, as also of heat and light, and likewise of the spiritual atmospheres: in similar order are all the perfections of forms and powers there. When the degrees of altitude, or discrete degrees, are in successive order, they may be compared to columns divided into three degrees, by which there is an ascent and descent; in the superior mansion of which are the things the most perfect and most beautiful, in the middle the less perfect and less beautiful, and in the lowest the still less perfect and less beautiful. But simultaneous order, which consists of similar degrees, has another appearance: in this the highest things of successive order, which, as was said, are the most perfect and most beautiful, are in the inmost, inferior things in the middle, and the lowest things in the circumference. They are as in a solid substance consisting of those three degrees, in the middle or centre of which are the most subtile parts, about it are parts less subtile, and in the extremes, which constitute the circumference, there are parts composed of these, and consequently more gross: it is like that column, which was spoken of above, subsiding into a plane, whose highest part constitutes the inmost, whose middle part the middle, and its lowest the extreme.

206. Since the highest of successive order is the inmost of

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simultaneous order, and the lowest is the outmost, therefore, in the Word, superior signifies interior, and inferior signifies exterior; and upwards and downwards, and height and depth, signify the same.

207. In every ultimate there are discrete degrees in simultaneous order: the moving fibres in every muscle, the fibres in every nerve, and the fibres and vessels in every viscus and organ, are in such order; in their inmost are the most simple and perfect things, whereof their outmost is composed. A similar order of those degrees is in every seed, and in every fruit, and in every metal and stone; the parts of them, of which the whole consists, are such; the inmost, intermediate, and outmost principles of the parts, are in those degrees, for they are successive compositions, or confasciculations and conglobations, from simples, which are their first substances or materials.

208. In a word, there are such degrees in every ultimate, thus in every effect; for every ultimate consists of prior things, and these of their first; and every effect consists of a cause, and this of an end; and the end is the all of the cause, and the cause is the all of the effect, as was demonstrated above; and the end constitutes the inmost, the cause the middle, and the effect the ultimate. That the case is the same with the degrees of love and wisdom, of heat and light, and with the organic forms of the affections and thoughts in man, will be seen in what follows. The series of these degrees in successive order and simultaneous order, is also treated of in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURES, n. 38, and elsewhere; where it is shown that there are similar degrees in all and every part of the Word.

209. THAT THE ULTIMATE DEGREE IS THE COMPLEX, CONTINENT, AND BASIS OF THE PRIOR DEGREES. The doctrine of degrees, which is delivered in this Part, has hitherto been illustrated by various things which exist in both worlds; as by the degrees of the heavens where the angels dwell; by the degrees of heat and light therein; by the degrees of the atmospheres; and by various things in the human body, and in the animal and mineral kingdoms. But this doctrine is of more ample extension; it reaches not only to natural things, but to civil, moral, and spiritual things, and to the whole and every part of them. There are two causes why the doctrine of degrees extends also to such things; *Firstly*, because in every thing, of which any thing can be predicated, there is the trine, which is called end, cause, and effect, and these three are to each other according to the degrees of altitude; *Secondly*, because every thing civil, moral, and spiritual, is not any thing abstracted from substance, but is a substance; for as love and wisdom are not abstract things, but a substance (as was shown above, n. 40 to 43), so in like manner are all civil, moral, and spiritual things. These indeed may be thought of abstractedly from substances, but still in themselves they are not abstracted; for

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example, affection and thought, charity and faith, will and understanding, are not mere abstractions, for the case with these is the same as with love and wisdom: they do not exist out of their subjects, which are substances, but they are states of subjects or substances. That there are changes of these, which produce variations, will be seen in what follows. By substance is also understood form; for there is no substance without a form.

210. Because the will and understanding, affection and thought, and charity and faith, may be thought of, and have been thought of, abstractedly from the substances which are their subjects, therefore the just idea of them has perished, which is, that they are states of substances or forms, altogether like sensations and actions, which also are not things abstracted from the organs of sensation and motion: abstracted or separated from these they are nothing but mental figments, like sight without an eye, hearing without an ear, taste without a tongue, &c.

211. Since all things civil, moral, and spiritual, proceed by degrees, like natural things, not only by continuous degrees, but also by discrete degrees; and since the progressions of discrete degrees are as the progressions of ends to causes, and of causes to effects, I chose to illustrate and confirm the present subject, (that the ultimate degree is the complex, continent, and basis of the prior degrees,) by the above mentioned things, which relate to love and wisdom, to the will and understanding, to affection and thought, and to charity and faith.

212. That the ultimate degree is the complex, continent, and basis of the prior degrees, appears manifestly from the progression of ends and causes to effects. That the effect is the complex, continent, and basis of the causes and ends, may be comprehended by enlightened reason; but not so clearly that the end, with every thing belonging to it, and the cause with every thing belonging to it, actually exist in the effect, and that the effect is their full complex. That the case is so, may appear from what has been premised in this Part, particularly from the following considerations, that one is from the other in a triplicate series, and that the effect is nothing but the cause in its ultimate; and as the ultimate is the complex, it follows that the ultimate is the continent and the basis.

213. As regards love and wisdom, love is the end, wisdom is the instrumental cause, and use is the effect; and use is the complex, continent, and basis of wisdom and love; and use is such a complex and continent, that it actually contains the whole of love and the whole of wisdom, being the simultaneous of them. But it is to be observed, that all things of love and wisdom, which are homogeneous and concordant, exist in use, according to what was said and shown above, in article n. 189 to 194.

214. Affection, thought, and action, are in a series of similar degrees, because all affection refers to love, thought to wisdom, and action to use. Charity, faith, and good works, are in a series

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of similar degrees; for charity is of affection, faith is of thought, and good works are of action. The will, understanding, and exercise, are in a series of similar degrees; for the will is of love and thence of affection, the understanding is of wisdom and thence of faith, and exercise is of use and thence of work. Therefore as the whole of wisdom and love exists in use, so the whole of thought and affection exists in action, the whole of faith and charity in good works, and so on; but they must be all homogeneous, that is, concordant.

215. That the ultimate of each series, which is use, action, work, and exercise, is the complex and continent of all the prior principles, is not yet known: it appears as if there was nothing more in use, action, work, and exercise, than there is in motion; but nevertheless all the prior principles are actually in them, and so fully that there is nothing wanting; they are included in them like wine in a vessel, and like utensils in a house. They do not appear, because they are only viewed externally, and in this view they are only activities and motions. It is as when the arms and hands move themselves, and it is not known that a thousand moving fibres concur in each motion, and that to these thousand moving fibres a thousand things of the thought and affection correspond, which excite the moving fibres, but which, because they act interiorly, do not appear to any of the bodily senses. It is well known, that nothing is done in the body, or by it, but from the will by the thought; and as both these act, therefore all and every thing of the will and thought must necessarily exist in action; for they cannot be separated: hence it is that from actions, or works, judgment is formed of the thought of a man's will, or of his intention. It has been made manifest to me, that the angels, from a man's action or work alone, perceive and see every thing of the will and thought of the doer; the angels of the third heaven perceive and see from his will the end for which he acts, and the angels of the second heaven, the cause by which the end operates. Hence it is that, in the Word, works and actions are so often enjoined, and that it is said that a man is known by them.

216. It is a tenet of angelic wisdom, that unless the will and the understanding, or affection and thought, as also charity and faith, invest and involve themselves in works or actions whenever it is possible, they are only like aerial things which pass away, or like phantoms (*imagines*) in the air, which perish; and that they only remain with man, and become principles of his life, when he operates and does them; because the ultimate is the complex, continent, and basis of prior things. Such an aerial vapour and phantom is faith separate from good works, and such also are faith and charity without their exercises; only, that those who establish faith and charity as principles necessary to be conjoined, have the knowledge and may have the will to do good, but not those who are in faith separate from charity.

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217. THAT THE DEGREES OF ALTITUDE IN THEIR ULTIMATE ARE IN THEIR FULNESS AND THEIR POWER. It was shown in the preceding article, that the ultimate degree is the complex and continent of the prior degrees: hence it follows, that the prior degrees are in their fulness in their ultimate; for they are in their effect, and every effect is the fulness of its causes.

218. That the ascending and descending degrees, which are called prior and posterior, and degrees of altitude or discrete degrees, are in their power in their ultimate, may be confirmed by all those things which were adduced, by way of confirmation, from sensible and perceptible things in the preceding pages; but here I choose to confirm them only by efforts, powers, and motions, in dead subjects and in living subjects. It is well known that endeavor of itself does nothing, but that it acts by powers corresponding to it, and by them produces motion; hence that endeavor is the all in the powers, and through the powers in the motion; and motion being the ultimate degree of endeavor, that by this it produces its efficacy. Endeavor, power, and motion, are no otherwise connected than according to degrees of altitude, conjunction by which is not by continuity, for they are discrete, but by correspondences; for endeavor is not power, nor power, motion; but power is produced by endeavor, being endeavor excited, and motion is produced by power; wherefore there is no potency in endeavor alone, or in power alone, but in motion, which is their product. That this is the case, still appears doubtful, because it has not been illustrated by application to things sensible and perceptible in nature; but nevertheless such is their progression into potency.

219. Let us apply these principles to living endeavor, living power, and living motion. The living endeavor in a man, who is a living subject, is his will united to his understanding; the living powers in him are what constitute the interiors of his body, in all of which there are moving fibres variously interwoven, and living motion in him is action, which is produced through those powers by the will united to the understanding. The interiors of the will and understanding constitute the first degree, the interiors of the body constitute the second, and the whole body, which is their complex, constitutes the third degree. That the interiors of the mind have no potency but by powers in the body, and that powers have no potency but by action of the body, is a well known fact. These three do not act by continuity, but discretely; and to act discretely is to act by correspondences. The interiors of the mind correspond to the interiors of the body, and the interiors of the body to its exteriors, by which actions exist; wherefore the two former are in potency by means of the exteriors of the body. It may seem as if endeavor and powers in a man are in some potency although there is no action, as in dreams and states of rest; but in these cases the determination of endeavors and

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powers fall on the common moving principles of the body, which are the heart and lungs; but when the action of these ceases, the powers also cease, and the endeavor with the powers.

220. Since the whole, or the body, has determined its powers principally to the arms and the hands, which are ultimates, therefore arms and hands, in the Word, signify power, and the right hand, superior power. Since the evolution and exertion of degrees into power is such, therefore the angels who are with a man, and who are in the correspondence of all things belonging to him, know from action alone, which is effected by the hands, the state of the man as to his understanding and will; likewise as to charity and faith; and consequently as to the internal life of his mind, and as to the external life which is thence in the body. I have often wondered that the angels have such knowledge from the mere action of the body by the hands, but nevertheless it has occasionally been made manifest by lively experience, and it has been told me that this is the reason why inauguration into the ministry is performed by the imposition of hands, and why touching with the hand signifies communicating, besides other things of a similar nature. Hence it may be concluded, that the whole of charity and faith is in works; and that charity and faith without works are like rainbows about the sun, which vanish and are dissipated by a cloud; wherefore works are so often mentioned in the Word, and it is said that we are to do them, and that our salvation depends on them: moreover he who does them is called a wise man, and he who does not is called a foolish man. But it is to be observed, that by works here are meant uses, which are actually performed; for in and according to them is the whole of charity and faith: there is this correspondence with uses, because this correspondence is spiritual, but it is effected by substances and matters, which are its subjects.

221. Here two arcana, which may be comprehended by what has been said above, may be revealed. The FIRST ARCANUM is, that the Word in its literal sense is in its fulness and power: for there are three senses according to the three degrees in the Word, a celestial sense, a spiritual sense, and a natural sense. Since these senses are according to the three degrees of altitude in the Word, and conjunction between them is effected by correspondences, therefore the ultimate, natural, or, as it is called, the literal sense, is not only the complex, continent, and basis of the interior corresponding senses, but the Word in its ultimate sense is also in its fulness and in its power. That this is the case, is abundantly shown and confirmed in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 27 to 36, 37 to 49, 50 to 61, 62 to 69. The SECOND ARCANUM is, that the Lord came into the world, and assumed the Human, that he might put Himself in power to subjugate the hells, and to reduce all things to order both in the heavens and on earth. This Human He superinduced

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over His former Human. The Human that He superinduced in the world was like the human of a man in the world; nevertheless both were divine, and therefore infinitely transcending the finite human of angels and men: and as He fully glorified His natural Human even to its ultimates, therefore He rose again with His whole body, different from any man. By the assumption of this Human He invested Himself with divine omnipotence, not only to subjugate the hells, and to reduce the heavens to order, but also to hold the hells in a state of subjugation to eternity, and to save mankind. This power is meant by His sitting at the right hand of the power and might of God. Since the Lord, by the assumption of the natural Human, made himself divine truth in ultimates, therefore He is called the Word, and it is said that the Word was made flesh. Divine truth in ultimates is the Word in the literal sense; this He made Himself by fulfilling all things of the Word concerning Himself in Moses and the prophets. Every man is his own good and his own truth, and a man is a man from no other ground; but the Lord, by the assumption of the natural Human, is divine good, and divine truth itself; or, what is the same, He is divine love and divine wisdom itself, both in first principles and in ultimates: hence, in the angelic heavens He appears as a sun, after His coming into the world with more powerful rays and in greater splendor than before his coming. This is an arcanum which may be comprehended by the doctrine of degrees. His omnipotence before his coming into the world, will be spoken of in what follows.

222. THAT THERE ARE DEGREES OF BOTH KINDS IN THE GREATEST AND LEAST OF ALL CREATED THINGS. That the greatest and least of all things consist of discrete and continuous degrees, or of degrees of altitude and latitude, cannot be illustrated by examples from visible things; because the least things are not visible to the eye, and the greatest things which are visible, are not apparently distinguished into degrees; wherefore this matter cannot be demonstrated but by universals; and as the angels are in wisdom from universals, and thence in science respecting particulars, we may declare what they affirm on this subject.

223. The angels affirm, that there is nothing so minute, but there are degrees in it of both kinds: for example, that there is not the least thing in any animal, vegetable, or mineral, or in æther and air, in which there are not these degrees; and as æther and air are receptacles of heat and light, that there is not the least of heat and light; and as spiritual heat and light are receptacles of love and wisdom, that there is not the least of these, in which there are not degrees of both kinds. They also affirm, that the least of affection and the least of thought, yea, that the least of an idea of thought, consists of degrees of both kinds, and that a least not consisting of such degrees, is nothing; for it has not a form, and therefore not a quality or not

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a state which can be changed and varied, and thereby exist. The angels confirm this by the truth, that infinite things in God the Creator, who is the Lord from eternity, are distinctly one, and that there are infinite things in His infinites, and that in these infinitely infinite things there are degrees of both kinds, which are also in Him distinctly one; and as these things are in Him, and all things were created by Him, and the things which are created in a certain image represent those things which are in Him, it follows that there is no finite thing, however minute, in which there are not such degrees. These degrees are equally in the least and in the greatest things, because the Divine in the greatest and least things is the same. That in God-Man infinite things are distinctly one, may be seen above, n. 17 to 22; and that the Divine in the greatest and least things is the same, n. 77 to 82; which are further illustrated, n. 155, 169, 171.

224. There is not the least of love and wisdom, nor the least of affection and thought, nor of an idea of thought, in which there are not degrees of both kinds, because love and wisdom are a substance and form, as was shown above, n. 40 to 43, in like manner affection and thought; and as there is no form in which these degrees are not, it follows that similar degrees are in them; for to separate love and wisdom, or affection and thought, from substance in form, is to annihilate them, because they do not exist out of their subjects; for the states of subjects, perceived by man in their variation, are what exhibit them.

225. The greatest things in which there are degrees of both kinds, are the universe in its whole complex, the natural world in its complex, and the spiritual world in its complex, every empire and every kingdom in its complex, every thing civil, moral, and spiritual, belonging to them, in theirs; the whole animal, vegetable, and mineral kingdoms, each in its complex, and all the atmospheres of both worlds taken together, and their heat and light, in theirs: also less general things, as a man in his complex, every animal in its, every tree and shrub in its, and every stone and metal in its. The forms of these things are so far similar, that they consist of degrees of both kinds; because the Divine, by whom they were created, is the same in the greatest and least things, as was shown above, n. 77 to 82. The particulars and singulars of all these things are similar to the generals and their generals, in being forms of both kinds of degrees.

226. Since the greatest and least things are forms of both kinds of degrees, there is a connection of them from first principles to ultimates; for similitude conjoins them. But still not any the least thing is the same as another; thus there is a distinction of all things particular and most particular. Not any the least thing in any form, or among any forms, is the same with another, because in the greatest things there are similar degrees, and the greatest things consist of the least; and since such degrees

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are in the greatest things, and there are perpetual differences from highest to lowest, and from centre to circumference, according to them, it follows, that there are not any of the lesser and least of those things, in which there are similar degrees, that are the same.

227. It is also a tenet of angelic wisdom, that the perfection of the created universe consists in the similitude of generals and particulars, or of the greatest and least things, as to these degrees; for then one respects the other as its like, with which it may be conjoined for every use, fixing and exhibiting every end in the effect.

228. These things, however, may seem as paradoxes, because they are not illustrated by application to visible things; yet abstract things, being universals, are usually better comprehended than things applied; for the latter are of perpetual variety, and variety obscures.

229. It is asserted by some, that a substance so simple exists, that it is not a form from lesser forms, and that from that substance, by coacervation, substantiate or composite things exist, and at length those substances which are called matter. Nevertheless, such simple substances do not exist; for what is a substance without a form? It is a thing that nothing can be predicated of; and from an entity, of which nothing can be predicated, nothing can be compounded by coacervation. That there are innumerable things in the first of all created substances, which are the least and most simple, will be seen in what follows, when forms are treated of.

230. THAT THERE ARE THREE INFINITE AND UNCREATE DEGREES OF ALTITUDE IN THE LORD, AND THREE FINITE AND CREATED DEGREES IN MAN. There are three infinite and uncreate degrees of altitude in the Lord, because the Lord is love itself and wisdom itself (as was shown in the preceding pages); and being love itself and wisdom itself, He is also use itself, since love has use for its end, which it produces by wisdom. Without use, love and wisdom have no termination or end, or no habitation belonging to them; wherefore it cannot be said that they are and exist, unless there be use in which they are and exist. These three constitute the three degrees of altitude in subjects of life. They are as the first end, the mediate end or cause, and the ultimate end or effect. That end, cause, and effect constitute the three degrees of altitude, was shown and abundantly proved above.

231. That there are these three degrees in a man, may be seen from the elevation of his mind to the degrees of love and wisdom in which the angels of the second and third heaven are principled; for all angels were born men, and a man, as to the interiors of his mind, is a heaven in its least form; therefore there are as many degrees of altitude in a man by creation as there are heavens: a man also is an image and likeness of God, wherefore these three degrees are inscribed in him, because they are in God-Man, that is, in the Lord. That these degrees in the Lord are

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infinite and uncreate, and that in a man they are finite and created, may appear from what was shown in Part I., and also from considering that the Lord is love and wisdom in Himself, and that a man is a recipient of love and wisdom from the Lord; and that nothing but infinite can be predicated of the Lord, and nothing but finite of a man.

232. These three degrees with the angels are named *celestial, spiritual,* and *natural;* and their celestial degree is their degree of love, their spiritual degree is their degree of wisdom, and their natural degree is their degree of uses. These degrees are so named, because the heavens are distinguished into two kingdoms, and one kingdom is named celestial, and the other spiritual, to which is added a third kingdom, in which men are in this world, which is the natural kingdom. The angels of which the celestial kingdom consists, are principled in love; and the angels of which the spiritual kingdom consists, are principled in wisdom; but men in the world are in uses: and therefore these kingdoms are joined together. How it is to be understood that men are in uses, will be shown in the next Part.

233. It has been told me from heaven, that in the Lord from eternity, who is Jehovah, before the assumption of the Human in the world, there were the two prior degrees actually, and the third degree in potency, such as they are with the angels; but that after His assumption of the Human in the world, He put on also the third or natural degree, and thereby became a man like a man in the world, except that in Him this degree, like the prior, is infinite and uncreate, while in angels and men these degrees are finite and created. For the Divine, which filled all space without space, (n. 69 to 72,) penetrated also to the ultimates of nature; but, before the assumption of the Human, the divine influx into the natural degree was mediate through the angelic heavens; but after the assumption, immediate from Himself: which is the reason why all the churches in the world before His coming were representative of spiritual and celestial things, but after His coming became spiritual and celestial-natural, and representative worship was abolished: also why the sun of the angelic heaven, which, as was said above, is the proximate proceeding of His divine love and divine wisdom, after His assumption of the Human, shone with more eminent effulgence and splendor than before the assumption. This is meant by the words of Isaiah: "In that day the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold, as the light of seven days," xxx. 26; which is spoken of the state of heaven and the church after the Lord's coming into the world. And in the Apocalypse; "The countenance of the Son of Man was as the sun shineth in his strength," i. 16; and elsewhere, as in Isaiah lx. 20; 2 Sam. xxiii. 3, 4; Matt. xvii. 1, 2. The mediate illustration of men through the angelic heaven, which existed before the Lord's

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coming, may be compared to the light of the moon, which is the mediate light of the sun; and as this was made immediate after His coming, it is said in Isaiah, "That the light of the moon shall be as the light of the sun;" and in the Psalms, "In His days shall the righteous flourish, and abundance of peace until there is no longer any moon," lxxii. 7; this also is spoken of the Lord.

234. The Lord from eternity, or Jehovah, put on this third degree by the assumption of the Human in the world, because He could not enter into this degree but by a nature similar to the human nature; therefore only by conception from His Divine, and by nativity from a virgin; for thus He could put off nature, which in itself is dead, and yet a receptacle of the Divine, and put on the Divine. This is meant by the Lord's two states in the world, of exinanition and of glorification, which are treated of in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD.

235. The above are general propositions concerning the triple ascent of the degrees of altitude; but as these degrees exist in the greatest and least things, as was said in the preceding article, therefore nothing more can here be said of them in particular, than that there are such degrees in all and every thing of love, and thence in all and every thing of wisdom, and derivatively in all and every thing of uses; but that all these in the Lord are infinite, whereas in an angel and a man they are finite. But how these degrees have place in love, in wisdom, and in uses, cannot be described and unfolded except in a series.

236. THAT THESE THREE DEGREES OF ALTITUDE ARE IN EVERY MAN FROM HIS BIRTH, AND MAY BE OPENED SUCCESSIVELY, AND THAT, AS THEY ARE OPENED, A MAN IS IN THE LORD, AND THE LORD IN HIM. That there are three degrees of altitude in every man, has been hitherto unknown, because these degrees were unknown; and so long as this is the case, none but continuous degrees could be known; and when these only are known, it may be supposed that love and wisdom in a man increase simply by continuity. But be it known, that in every man from his birth there are three degrees of altitude, or discrete degrees, one above or within another; and that each degree of altitude, or discrete degree, has also degrees of latitude, or continuous degrees, according to which it increases by continuity; there are degrees of both kinds in the greatest and least of all things, as was shown above, n. 222 to 229; for a degree of one kind cannot exist without the other.

237. These three degrees of altitude are named natural, spiritual, and celestial, as was said above, n. 232. When a man is born, he first comes into the natural degree, and this increases in him by continuity, according to his knowledge and the understanding he acquires by it, to the highest point of understanding called rationality. Nevertheless the second, or spiritual degree,

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is not hereby opened. This degree is opened by the love of uses derived from intellectual things, that is, by the spiritual love of uses, which is love towards the neighbour. This degree likewise may increase by degrees of continuity to its summit, and it increases by the knowledges of truth and good, or by spiritual truths. Nevertheless the third or celestial degree, is not opened by these, but by the celestial love of use, which is love towards the Lord; and love towards the Lord is nothing else than committing to life the commandments of the Word; of which the sum is, to flee from evils because they are infernal and diabolical, and to do goods because they are heavenly and divine. These three degrees are thus successively opened in a man.

238. So long as a man is living in the world, he knows nothing of the opening of these degrees in him, because he is then in the natural or ultimate degree, and thinks, wills, speaks, and acts from it; and the spiritual degree, which is interior, does not communicate with the natural degree by continuity, but by correspondences, and communication by correspondence is not felt. Nevertheless, when he puts off the natural degree, which is the case when he dies, he comes into the degree which was opened in him in the world; if the spiritual degree was opened, into the spiritual degree, and if the celestial degree was opened, into the celestial degree; if he comes into the spiritual degree after death, he no longer thinks, wills, speaks, and acts naturally, but spiritually; and if he comes into the celestial degree, he thinks, wills, speaks, and acts according to that degree. And as the communication of the three degrees with each other is effected only by correspondences, therefore the differences of love, wisdom, and use, are such, that they have nothing in common by any thing of continuity. Hence it is evident, that there are in a man three degrees of altitude, and that they may be opened successively.

239. Since there are three degrees of love and wisdom, and thence of use, in a man, it follows that there are likewise in him three degrees of will and understanding, and thence of conclusions, and thus of determination to use; for the will is the receptacle of love, and the understanding is the receptacle of wisdom, and conclusions are the use derived from them; whence it is evident, that in every man there are a natural, a spiritual, and a celestial will and understanding, in potency from his birth, and in act when they are opened. In a word, the human mind, which consists of will and understanding, by creation, and thence by birth, is of three degrees, so that a man has a natural mind, a spiritual mind, and a celestial mind, and may thereby be elevated to angelic wisdom, and possess it while he lives in the world; but still he does not come into it till after death, when, if he becomes an angel, he speaks things ineffable and incomprehensible to the natural man. I knew a man of moderate learning in the world, and after death I saw him and conversed with him in heaven, and I clearly

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perceived that he spoke as an angel, and that what he said was imperceptible to the natural man; and this, because in the world he had applied the commandments of the Word to life, and had worshiped the Lord, and therefore was elevated by the Lord to the third degree of love and wisdom. It is of importance that this elevation of the human mind should be known, for thereon depends the understanding of what follows.

240. There are two faculties from the Lord in man, whereby man is distinguished from the beasts: one faculty is, that he can understand what is true and what is good; this is called rationality, and is the faculty of his understanding: the other is, that he can do what is true and good; this faculty is called liberty, and is the faculty of his will. A man, by virtue of his rationality, can think whatever he pleases, as well with God as against God, and with his neighbour and against his neighbour, and he can also will and do what he thinks; but when he sees evil and fears punishment, he can freely desist from doing it. A man is a man, and is distinguished from beasts, by these two faculties. Man has them from the Lord, and this continually, nor are they ever taken away from him, for were they taken away, his humanity would perish. In these two faculties the Lord resides with every man, whether he be good or evil, they being the Lord's mansions in the human race: hence every man, as well good as evil, lives to eternity. But the mansion of the Lord is nearer with a man, in proportion as the man opens the superior degrees by these faculties; for by the opening thereof he comes into superior degrees of love and wisdom, and consequently nearer to the Lord. Hence it may appear, that as these degrees are opened, so a man is in the Lord, and the Lord in him.

241. It was said above, that the three degrees of altitude are as end, cause, and effect, and that love, wisdom, and use, succeed according to these degrees; wherefore here we may say a few words of love as being the end, of wisdom as being the cause, and of use as being the effect. Every one who consults his reason, whilst it is in light, may see, that a man's love is the end of all things belonging to him; for what he loves, he thinks, he concludes upon, and he does, consequently he has it for his end. Any man may also from his reason see, that wisdom is the cause; for he, or his love which is his end, seeks for means in his understanding, by which he may arrive at his end; thus he consults his wisdom, and those means constitute the instrumental cause: that use is the effect, is evident without any explanation. But the love in one man is not the same as in another, so neither is the wisdom, nor consequently the use; and as these three are homogeneous (as was shown above, n. 189 to 194), it follows, that such as the love is in a man, such is the wisdom, and such is the use. We use the term wisdom, meaning thereby what is of his understanding.

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242. THAT SPIRITUAL LIGHT FLOWS INTO MAN BY THREE DEGREES, BUT NOT SPIRITUAL HEAT, EXCEPT SO FAR AS HE AVOIDS EVILS AS SINS, AND LOOKS TO THE LORD. From what was shown above it is evident, that from the sun of heaven, which is the first proceeding of the divine love and the divine wisdom, (see Part II.,) proceed light and heat; from its wisdom light, and from its love heat; and that light is the receptacle of wisdom, and heat the receptacle of love, and that so far as man comes into wisdom, so far he comes into that divine light, and so far as he comes into love, so far he comes into that divine heat. From what was shown above it is also evident, that there are three degrees of light and three degrees of heat, or three degrees of wisdom and three degrees of love, and that these degrees are formed in man, in order that he may be a receptacle of divine love and divine wisdom, and thus of the Lord. We shall now proceed to show, that spiritual light flows by these three degrees into man, but not spiritual heat, except so far as a man avoids evils as sins, and looks to the Lord; or, what is the same, that a man may receive wisdom to the third degree, but not love, unless he avoids evils as sins, and looks to the Lord; or, what is still the same, that a man's understanding may be elevated to wisdom, but not his will, except so far as he avoids evils as sins.

243. That the understanding may be elevated to the light of heaven, or to angelic wisdom, but that the will cannot be elevated to the heat of heaven, or into angelic love, unless man avoids evils as sins and looks to the Lord, was made very manifest to me from experience in the spiritual world. I have several times seen and perceived, that simple spirits, who only knew that there is a God, and that the Lord was born a Man, and scarcely any thing else, fully understood the arcana of angelic wisdom, almost as angels; and not only they, but also many of the diabolical crew. They understood them, however, only when they heard them, but not when they thought by themselves; for when they heard them, the light entered from above; but when they thought by themselves, no other light could enter than what corresponded to their heat or love; wherefore also, after they had heard those arcana, and perceived them, when they turned away their ears, they retained nothing of them; yea, those who were of the diabolical crew, then rejected and entirely denied them: the reason was, because the fire of their love and its light, which were delusive, induced darkness, by which the heavenly light entering from above was extinguished.

244. It is the same in the world. When any one who is not absolutely stupid, and has not confirmed himself in falses from the pride of self-intelligence, hears persons conversing on elevated subjects, or reads of those subjects, if he has any affection for science, then he understands, retains, and can afterwards confirm them. This may be done by the wicked as well as the good. Even a wicked man, although in heart he denies the divine things

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of the church, can still understand, and speak and preach them, and learnedly confirm them by writing; but when left to himself and his own thoughts, from his hellish love he thinks against them and denies them. Whence it is evident, that the understanding may be in spiritual light, although the will is not in spiritual heat: also, that the understanding does not lead the will, or that wisdom does not produce love, but that it only teaches and shows the way; it teaches how a man ought to live, and shows the way in which he ought to walk: also, that the will leads the understanding and causes it to act in unity with itself; and that the love which is of the will calls that wisdom in the understanding, which agrees with itself. In what follows it will be seen, that the will does nothing by itself without the understanding, but does every thing that it does in conjunction with the understanding; yet that the will associates the understanding with it by influx, and not the understanding the will.

245. We shall now proceed to show the nature of the influx of light into the three degrees of life, which belong to the mind in man. The forms which are the receptacles of heat and light, or of love and wisdom in him, and which, as was said, are in triple order, or of three degrees, are transparent from birth, and transmit spiritual light, as a crystal glass does natural light; and hence man, as to wisdom, may be elevated to the third degree. Nevertheless these forms are not opened, till spiritual heat joins itself to spiritual light, or love to wisdom: this conjunction opens these transparent forms according to degrees. This case is similar to that of the light and heat of the sun of this world, with respect to the vegetable kingdom: the light of winter, which is as bright as the light of summer, does not open any thing in a seed or a tree; but when the vernal heat joins itself to the light, then it opens them: the case is similar, because spiritual light corresponds to natural light, and spiritual heat to natural heat.

246. This spiritual heat is no otherwise obtained than by avoiding evils as sins, and then looking to the Lord; for so long as a man is in evils, he is also in the love of evils; he lusts after them, and the love of evil and its concupiscences is in a love opposed to spiritual love and affection; and this love or concupiscence can be removed only by avoiding evils as sins: and as man cannot avoid them from himself, but from the Lord, therefore he must look to Him. When therefore he avoids them from the Lord, then the love of evil and its heat are removed, and the love of good and its heat are introduced in their stead, by which a superior degree is opened. The Lord enters by influx from above, and opens it, and joins spiritual love or heat to wisdom or spiritual light; and by this conjunction the man begins to flourish spiritually, like a tree in time of spring.

247. The influx of spiritual light into all the three degrees of the mind, distinguishes man from beasts, and enables him to think analytically, which beasts cannot do, and to see not only natural

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but spiritual truths, and when he sees them to acknowledge them, and so to be reformed and regenerated. The faculty of receiving spiritual light is understood by the rationality mentioned above, which every man has from the Lord, and which is never taken away from him; for if it were taken away he could not be reformed. From this faculty, called rationality, it is, that man can not only think but speak from thought, which is not the case with beasts; and afterwards from his other faculty, or liberty, which was also mentioned before, he can do those things which he thinks from his understanding. Since the two faculties, of rationality and liberty, which are proper to man, were treated of above, n. 240, therefore nothing more need be said of them here.

248. THAT IF THE SUPERIOR OR SPIRITUAL DEGREE IS NOT OPENED IN A MAN, HE BECOMES NATURAL AND SENSUAL. It was shown above, that there are three degrees of the human mind, natural, spiritual, and celestial, and that these degrees may successively be opened; also, that the natural degree is first opened, and that afterwards, if a man avoids evils as sins, and looks to the Lord, the spiritual degree is opened, and lastly, the celestial. Since these degrees are successively opened according to a man's life, it follows, that the two superior degrees may be not opened, and that man then continues in the natural or ultimate degree. It is also known in the world, that there is both a natural and a spiritual, or an external and an internal man; but it is not known that the natural man becomes spiritual by the opening of any superior degree in him, and that such opening is effected by a spiritual life, which is a life according to the divine commandments; and that without such life, a man continues natural.

249. There are three kinds of natural men; one kind consists of those who know nothing of the divine commandments; the second consists of those who know that there are such commandments, but think nothing of a life according to them; and the third consists of those who despise and deny them. The *first kind*, who know nothing of the divine commandments, must needs continue natural, since they cannot be taught from themselves: every man is taught concerning the divine commandments by others who know them from religion, and not by immediate revelation; see THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE, n. 114 to 118. The *second kind*, who know that there are divine commandments, but think nothing of a life according to them, also remain natural, and care for nothing but what is of the world and of the body: after death they become drudges and servants according to the uses which they can perform to those who are spiritual; for the natural man is a drudge and a servant, and the spiritual man is his master and lord. The *third kind*, who despise and deny the divine com-

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mandments, not only remain natural, but also become sensual, in proportion to their contempt and denial: sensual men are the lowest natural men, who cannot think above the appearances and fallacies of the bodily senses: after death these are in hell.

250. Since it is not known in the world what the spiritual man is, and what the natural, and since men who are merely natural are often called spiritual, and *vice versa*, therefore the two shall be distinctly treated of; and we shall show,—I. What the natural man is, and what the spiritual man. II. The quality of the natural man in whom the spiritual degree is opened. III. The quality of the natural man in whom the spiritual degree is not opened, but still not shut. IV. The quality of the natural man in whom the spiritual degree is entirely shut. V. Lastly, the difference between the life of a merely natural man and the life of a beast.

251. I. *What the natural man is, and what the spiritual man.* A man is not a man by virtue of his face and body, but by virtue of his understanding and will; wherefore by the natural man and the spiritual man is meant his understanding and will, which are either natural or spiritual. The natural man, with respect to his understanding and will, is like the natural world, and may also be called a little world, or microcosm; and the spiritual man, with respect to his understanding and will, is like the spiritual world, and may also be called a spiritual world, or heaven. Hence it is evident, that as the natural man is in a certain image a natural world, he loves the things of the natural world; and that as the spiritual man is in a certain image a spiritual world, he loves the things of that world, or of heaven. The spiritual man, indeed, also loves the natural world, but only as a master loves a servant, by whose means he performs uses: according to uses also the natural man becomes like the spiritual, and this when the natural man feels pleasure in uses from the spiritual; this natural man may be called spiritual-natural. The spiritual man loves spiritual truths; he not only loves to know and understand them, but he also wills them; while the spiritual-natural man loves to speak those truths and to do them: to do truths is to perform uses. This subordination arises from the conjunction of the spiritual and natural worlds; for whatever appears and happens in the natural world derives its cause from the spiritual world. Hence it may appear, that the spiritual man is altogether distinct from the natural man, and that there is no other communication between them than such as there is between cause and effect.

252. II. *The quality of the natural man in whom the spiritual degree is opened,* is evident from what has been said above; to which it may be added, that the natural man is a full man when his spiritual degree is opened; he is then in association at once with angels in heaven and with men in the world, and, in his relation to both, lives under the guidance of the Lord; for the

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spiritual man imbibes precepts through the Word from the Lord, and executes them by the natural man. The natural man, in whom the spiritual degree is open, does not know that he thinks and acts from his spiritual man; for it appears as if it was from himself; when nevertheless it is not from himself, but from the Lord; nor does he know that by his spiritual man he is in heaven; nevertheless, his spiritual man is in the midst of the angels of heaven, and he sometimes even appears to the angels, but disappears after a short stay there, because he retires into his natural man: nor does he know that his spiritual mind is filled by the Lord with a thousand arcana of wisdom, and a thousand delights of love, and that he comes into them after death, when he becomes an angel. The natural man does not know these things, because the communication between the natural and spiritual man is effected by correspondences; and communication by correspondences is not perceived any otherwise in the understanding than that truths are seen in the light, and in the will, than that uses are performed from affection.

253. III. *The quality of the natural man in whom the spiritual degree is not opened, but still not shut.* The spiritual degree is not opened, but still not shut, in those who have lived in some sort a life of charity, and yet have known but little of genuine truth; for that degree is opened by the conjunction of love and wisdom, or of heat and light; love alone, or spiritual heat alone, does not open it, nor does wisdom alone or spiritual light alone, but both in conjunction; wherefore, if genuine truths, from which wisdom or light is derived, are not known, love has no power to open that degree, but only keeps it capable of being opened; which is meant by its not being shut. The same thing happens in the vegetable kingdom; heat alone does not cause seeds and trees to vegetate, but heat in conjunction with light. It is to be observed, that all truths belong to spiritual light, and all goods to spiritual heat, and that good opens the spiritual degree by truths; for good operates uses by truths, and uses are the goods of love, which derive their essence from the conjunction of good and truth. The lot after death of those in whom the spiritual degree is not opened, and yet not shut, and who are still natural and not spiritual, is, that they are in the lowest parts of heaven, where they sometimes experience severe sufferings; or they are in the boundaries of some superior heaven, as it were in the light of evening: for, as was said above, in heaven, and in each society there, the light decreases from the middle to the boundaries, and those are in the middle who exceed others in divine truths, and those are in the boundaries who have few truths; and those have few truths who know no more of religion than simply that there is a God, and that the Lord suffered for them, also that charity and faith are essentials of the church, but do not know what faith and charity are; when nevertheless faith in its essence is truth, and

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truth is manifold; and charity is every duty of a man's office that he does from the Lord; which he does from the Lord when he shuns evils as sins. It is exactly as we said before,—the end is the all of the cause, and the effect is the all of the end through the cause: the end is charity or good, the cause is faith or truth, and the effects are good works or uses; whence it is evident, that charity can only be conveyed into works, in proportion as charity is conjoined to the truths of faith; by these truths charity enters works, and qualifies them.

254. IV. *The quality of the natural man in whom the spiritual degree is entirely shut.* The spiritual degree is shut in those who are in evils with respect to life, and more so in those who are in falses from evils. The case is like that of the fibril of a nerve, which contracts on the slightest touch of any heterogeneous body; or like that of all the moving fibres of a muscle, or of the whole muscle itself, or of the whole body, on coming in contact with any thing hard or cold. So do the substances or forms of the spiritual degree in man on the approach of evils and consequent false principles, these being heterogeneous: for as the spiritual degree is in the form of heaven, it admits nothing but goods, and truths from good, these being homogeneous to it; evils, and the falses of evil, are heterogeneous to it. This degree is contracted and shut, particularly with those who, in the world, are in the love of rule from the love of self, because this love is opposite to love towards the Lord; it is shut also with those who, from the love of the world, have an inordinate lust of possessing the goods of others, but not so much as in the former case: these loves shut the spiritual degree, because they are the origins of evils. The contraction or shutting of this degree is like the retorsion of a spire the contrary way: hence, after it is shut, it reflects back the light of heaven, and instead of the light of heaven, there is darkness: so that truth, which is in the light of heaven, becomes nauseous. In such persons, not only the spiritual degree, but also the superior region of the natural (degree) called the rational (degree) is shut; until at length the lowest region of the natural degree, called the sensual, alone stands open, this being nearest to the world and the external senses of the body: and from it such a person afterwards thinks, speaks, and reasons. The natural man, who is become sensual by evils and consequent falses, in the spiritual world, in the light of heaven, appears not as a man, but as a monster, and with a retracted nose: he appears with a retracted nose, because the nose corresponds to the perception of truth. He cannot bear a ray of heavenly light. Such persons, in their caverns, have no other light than as of firebrands, or as of a coal fire. Hence it appears, who and of what quality those persons are, in whom the spiritual degree is shut.

255. V. *The difference between the life of a natural man and the life of a beast.* We shall speak of this difference more

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particularly in our following works, where life is treated of; only observing here, that the difference is, that a man has three degrees of mind, or three degrees of understanding and will, and that these degrees may be opened successively, and that as they are transparent, he may be elevated as to the understanding to the light of heaven, and see truths, not only civil and moral, but spiritual truths, and from many truths seen, may conclude truths in order, and so perfect his understanding to eternity. But beasts have not the two higher degrees, but only the natural degrees, which, without the superior degrees, have no faculty of thinking of any thing civil, moral, or spiritual; and as their natural degrees are not capable of being opened, and thereby elevated into superior light, they cannot think in successive order, but only in simultaneous order, which is not thinking, but merely acting from a knowledge corresponding with their love; and as they cannot think analytically, and see their inferior thought from a certain superior thought, therefore they cannot speak, but only utter sounds, agreeably to the knowledge proper to their love. But still the sensual man, or the lowest natural man, differs from a beast only thus far, that he is able to fill his memory with scientifics, and to think and speak from them; an ability which he derives from a faculty proper to every one, of understanding truth if he will, this being his distinguishing faculty; although many, by its abuse, have made themselves inferior to beasts.

256. THAT THE NATURAL DEGREE OF THE HUMAN MIND, CONSIDERED IN ITSELF, IS CONTINUOUS, BUT THAT BY CORRESPONDENCE WITH THE TWO SUPERIOR DEGREES, WHILE IT IS ELEVATED, IT APPEARS AS IF IT WERE DISCRETE. This, although difficult of comprehension by those who have no knowledge of degrees of altitude, is nevertheless to be revealed, because it is a tenet of angelic wisdom, which wisdom, although it cannot be conceived by the natural man in the same manner as by the angels, yet may be comprehended by the understanding while it is elevated to the degree of light in which the angels are; for the understanding is capable of being so far elevated, and of being enlightened according to its elevation. The enlightenment of the natural mind, however, does not ascend by discrete degrees, but increases by a continuous degree, and as it increases, it is illustrated from within by the light of the two higher degrees. How this is effected, may be comprehended from a perception of the degrees of altitude, in that one is above another, and that the natural or ultimate degree, is as it were the common covering of the two higher degrees; then as the natural degree is elevated to the degree of the higher, so the higher from within acts on the exterior natural, and illuminates it. Illumination is produced indeed from within by the light of the superior degrees; but that light is received by the natural degree, which infolds and surrounds them, by continuity, therefore more clearly and purely

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according to its ascent; that is, the natural degree is enlightened from within by the light of the superior degrees discretely, but in itself, continuously. Hence it is evident, that a man, so long as he lives in the world, and is in the natural degree, cannot be elevated into wisdom, like that of the angels, but only into superior light, even to the angels, and to receive enlightenment from their light, which is influent from within and illuminates. These things, however, cannot be more clearly described; they may be comprehended better from effects, for effects place causes, provided these are first a little understood, in the light in themselves, and so illustrate them.

257. Effects are—1. That the natural mind may be elevated to the light of heaven, in which the angels are, and perceive naturally what the angels perceive spiritually, consequently, not so fully; but still the natural mind of man cannot be elevated into true angelic light. 2. That a man, by his natural mind, elevated to the light of heaven, may think with angels, and speak with them; but then the thought and speech of the angels flow into the natural thought and speech of the man, and not *vice versa;* wherefore the angels speak with man in natural language, or in the man's mother tongue. 3. That this is effected by spiritual influx into the natural principle, and not by natural influx into the spiritual. 4. That human wisdom, which is natural so long as a man lives in the world, cannot possibly be exalted into angelic wisdom, but only into a certain image of it; because the elevation of the human mind is effected by continuity, as from shade to light, or from grosser to purer: but still the man in whom the spiritual degree is open, comes into that wisdom when he dies, and may also come into it by laying asleep the sensations of the body, and by influx from above at the same time into the spirituals of his mind. 5. The natural mind of man consists both of spiritual and natural substances; from its spiritual substances thought is produced, but not from its natural substances; the latter substances recede when a man dies, but not the spiritual substances; hence the same mind after death, when a man becomes a spirit or angel, remains in a form like what it had in the world. 6. The natural substances of that mind, which, as has been said, recede by death, constitute the cutaneous covering of the spiritual body of spirits and angels: by means of this covering, which is taken from the natural world, their spiritual bodies subsist; for the natural is the ultimate continent: hence there is no spirit or angel who was not born a man. These arcana of angelic wisdom are here adduced, that the quality of the natural mind in man may be known; which is also further treated of in what follows.

258. Every man is born into the faculty of understanding truths to the inmost degree, like the angels of the third heaven; for the human understanding, rising by continuity about the two superior degrees, receives the light of the wisdom of those degrees,

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as before shown, n. 256. Hence a man may become rational according to this elevation. If it be elevated to the third degree, he becomes rational from the third degree; if to the second, from the second; and if it is not elevated, he is rational in the first degree. We say that he becomes rational from those degrees, because the natural degree is the common receptacle of their light. A man does not become rational to the full height that he may, because love (which belongs to the will) cannot be elevated in the same manner as wisdom, which belongs to the understanding: love, which belongs to the will, is elevated only by shunning evils as sins, and by the goods of charity, which are uses, which a man afterwards performs from the Lord; consequently if love, which belongs to the will, be not elevated at the same time, wisdom, which belongs to the understanding, however it may have ascended, still relapses to its love: hence a man, if his love be not at the same time elevated to the spiritual degree, is still only rational in the ultimate degree. From these considerations it may appear, that a man's rational principle is in appearance as of three degrees, from a celestial ground, from a spiritual ground, and from a natural ground; also that rationality, which is the faculty of being capable of elevation, whether it be elevated or not, still remains in man.

259. We said that every man is born to that faculty, or to rationality, but we mean every man whose externals are not injured by accident, either in the womb, or after birth, by disease, or by wounds of the head, or from some insane love breaking out and loosening all restraints. In such persons, the rational principle cannot be elevated; for life, which belongs to the will and understanding, has in such persons no closing terms or limits, so disposed as to enable it to perform ultimate acts according to order: it acts according to ultimate determinations, but not from them. That rationality cannot have place in infants and children, may be seen below, n. 266, the end.

260. THAT THE NATURAL MIND, BEING THE TEGUMENT AND CONTINENT OF THE HIGHER DEGREES OF THE HUMAN MIND, IS A RE-AGENT, AND IF THE SUPERIOR DEGREES ARE NOT OPENED, IT ACTS AGAINST THEM, BUT IF THEY ARE OPENED, IT ACTS WITH THEM. In the preceding article it was shown, that the natural mind, being in the ultimate degree, surrounds and includes the spiritual and celestial minds, which are higher as to degree; it now comes to be shown, that the natural mind reacts against these higher or interior minds. It reacts, because it covers, includes, and contains them, and this cannot be done without reaction; if it did not react, the interiors or things included would be relaxed and escape, and would be dispersed; just as if the coverings of the human body did not react, in which case the viscera, or interiors of the body, would fall out, and be dispersed; and as if the membrane that covers the moving fibres of a muscle did not react against the powers of those fibres

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in action, in which case not only would action cease, but the interior textures would all be dissolved. It is the same with every ultimate degree of the degrees of altitude; consequently with the natural mind in respect to the higher degrees; for, as was said above, there are three degrees of the human mind, natural, spiritual, and celestial, and the natural mind is in the ultimate degree. Again, the natural mind reacts against the spiritual mind, because the natural mind consists of substances not only of the spiritual, but also of the natural world, (as was said above, n. 257,) and the substances of the natural world, from their nature, react against the substances of the spiritual world: the substances of the natural world in themselves are dead, and are acted on from without by the substances of the spiritual world; and things dead, and which are acted on from without, naturally resist, and consequently react from their very nature. Hence it is evident, that the natural man reacts against the spiritual man, and that there is a combat. It is the same thing whether you say the natural and spiritual man, or the natural and spiritual mind.

261. Hence it may appear, that if the spiritual mind is closed, the natural mind continually acts against the things of the spiritual mind, and is afraid lest any thing should inflow therefrom to disturb its states. All that inflows through the spiritual mind is from heaven, for the spiritual mind in its form is a heaven; and all that inflows into the natural mind is from the world, for the natural mind in its form is a world; whence, the natural mind, when the spiritual mind is closed, reacts against all things of heaven, and does not admit them, except so far as they serve it as means to acquire and possess the things of the world; and when the things of heaven serve as means to the natural man for his own ends, then those means, though they appear heavenly, still become natural, and the end qualifies them; for they become as scientifics of the natural man, in which there is no life internally. But as heavenly things cannot be so joined to natural ones as to act as one, therefore they separate themselves; and the heavenly things in merely natural men take their station without, round about the natural things which are within: hence a merely natural man can say and preach heavenly things, and imitate them in his actions, although inwardly he thinks against them; the latter he does when alone, the former when in company. But of these things more in what follows.

262. The natural mind or man, by a connate reaction, acts against the things of the spiritual mind or man, when a man loves himself and the world above all things; he then also feels pleasure in evils of all kinds, as adultery, fraud, revenge, reviling, and the like; and he acknowledges nature as the creator of the universe, and confirms all these things by his rational principle; and after confirmation he either perverts, suffocates, or reflects, the goods and truths of heaven and the church, and at length either shuns,

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or holds in aversion, or hates them: this he does in his spirit, and in body also so far as he dares to speak from his spirit to others without fear of loss of reputation, which he values for the sake of honor and gain. When a man is such, he successively shuts his spiritual mind closer and closer: confirmations of evils by falses especially shut it; hence, confirmed evil and false principles cannot be extirpated after death; they can only be extirpated in the world by repentance.

263. But the state of the natural mind is altogether different, when the spiritual mind is opened; in this case the natural mind is disposed in obedience to the spiritual mind, and held in subordination. The spiritual mind acts from above and within on the natural mind, and removes the things which react there, and adapts to it those that act in the same manner with itself, and hence the superabundant reaction is successively removed. It is to be noted, that there is action and reaction in the greatest and least things in the universe, as well living as dead; hence the equilibrium of all things; which is taken away when action overcomes reaction, or *vice versa*. It is the same with the natural mind and the spiritual mind: when the natural mind acts from the delights of its loves and the pleasantnesses of its thoughts, which in themselves are evils and falses, then the reaction of the natural mind removes the things of the spiritual mind, and shuts the door against them, and causes action to proceed from such things as accord with its own reaction; thus there is an action and reaction of the natural mind, which is opposite to the action and reaction of the spiritual mind; hence there is a closing of the spiritual mind like the retorsion of a spire. But if the spiritual mind is opened, then the action and reaction of the natural mind is inverted; for the spiritual mind acts from above or from within, and at the same time, by the things which are disposed in obedience to it in the natural mind, from below or from without, and retwists the spire which contains the action and reaction of the natural mind; this mind by birth being in opposition to the things of the spiritual mind, which opposition it derives hereditarily from parents, as is well known. Such is the change of state called reformation and regeneration. The state of the natural mind before reformation may be compared to a spire wreathing or convoluting downwards; but after reformation to a spire wreathing or convoluting upwards; wherefore a man before reformation looks downwards to hell, but after reformation he looks upwards to heaven.

264. THAT THE ABUSE OF THE FACULTIES WHICH ARE PROPER TO MAN, CALLED RATIONALITY AND LIBERTY, IS THE ORIGIN OF EVIL. By rationality is meant the faculty of understanding truths and thence falses, and goods and thence evils; and by liberty is meant the faculty of thinking, willing, and acting freely. From what has been said before it may appear, and from what follows it will

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appear further, that every man has these two faculties by creation and thence by birth, and that they are from the Lord; and that they are not taken away from him; and that by virtue thereof there is an appearance that man thinks, speaks, wills, and acts as from himself; and that the Lord dwells in these faculties in every man; and that man in consequence of that conjunction lives to eternity; and that man may be reformed and regenerated by them, and not without them; also that they distinguish man from beasts.

265. That the abuse of these faculties is the origin of evil, shall be shown in this order,—I. That a bad man enjoys these two faculties as well as a good man. II. That a bad man abuses them to confirm evils and falses, and a good man uses them to confirm goods and truths. III. That evils and falses when confirmed, remain, and become principles of a man's love and thence of his life. IV. That those things which become principles of the love, and of the life, are hereditary in a man's offspring. V. That all evils, both hereditary and acquired, reside in the natural mind.

266. I. *That a bad man enjoys these two faculties as well as a good man.* That the natural mind may be elevated with respect to the understanding, to the light in which the angels of the third heaven dwell, and see truths, acknowledge them, and then speak them, has been shown in the preceding article; from which it is evident, that as the natural mind may be so elevated, a bad man, as well as a good man, equally enjoys the faculty of rationality; and as the natural mind may be elevated so far, it follows that he may also think and speak truths. But that he may will and do them, although he does not will and do them, both reason and experience testify,—*Reason*, for who cannot will and do what he thinks? His not willing and doing it, is, because he does not love to will and do it: the power of willing and doing is liberty, which every man has from the Lord: but the reason why he does not will and do good, when it is in his power, is the love of evil, which opposes, which nevertheless he can resist, and which also many do resist. *Experience* in the spiritual world has occasionally confirmed the same: I have there observed that evil spirits, who inwardly were devils, and rejected the truths of heaven and the church in the world, could perceive the arcana of angelic wisdom, while the affection of science, in which every man is from his childhood, was excited by a glory, which surrounds every love like the splendor of fire; yea, they could perceive such arcana equally as well as good spirits, who were inwardly angels; and they have been heard also to declare that they indeed could will and act according to such arcana, but that they would not; when they were told, that they might will them if they would only shun evils as sins, they said that they could do that also, but that they would not: hence it appeared very evident, that the wicked as well as the good have equally the faculty of liberty: let any one consult himself, and he will perceive that it is so. A man has power to will,

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because the Lord, from whom that faculty comes, continually gives him power; for, as was said above, the Lord dwells in these two faculties in every man, consequently He dwells in the faculty or power of being able to will. The faculty of understanding called rationality, does not exist in a man until his natural mind come to the age of maturity; in the mean time it is like seed in unripe fruit, which cannot be opened in the ground, and grow into a shrub: nor does that faculty exist in those who are mentioned above, n. 259.

267. II. *That a bad man abuses these faculties to confirm evils and falses, and a good man uses them to confirm goods and truths.* The intellectual faculty, called rationality, and the voluntary faculty, called liberty, enable a man to confirm whatever he will: the natural man may elevate his understanding to superior light as far as he desires it; but he who is in evils and consequent falses, does not elevate it higher than the superior region of his natural mind, and rarely to the region of his spiritual mind; for he is in the delights of the love of his natural mind, and if he elevates it above that, the delight of his love perishes; if it is elevated higher, and he sees truths opposite to the delights of his life, or to the principles of his own intelligence, then he either falsifies them, or passes them by, and leaves them with contempt, or retains them in his memory that they may serve the love of his life, or the pride of his own intelligence, as means. That the natural man can confirm whatever he will, is manifest from the many heresies in the Christian world, each of which is confirmed by its adherents. Who does not know that evils and falses of every kind may be confirmed? It is possible to confirm, and the wicked do confirm, that there is no God, and that nature is every thing, and that she is self-created; that religion is only a means, whereby simple minds may be held under restraint; that human prudence does every thing, and divine providence nothing, except that it maintains the universe in the order in which it was created; also that murder, adultery, theft, fraud, and revenge, are allowable, according to Machiavel and his followers. The natural man can confirm these and such like things, yea he can fill books with the confirmations; and when those falses are confirmed, they then appear in infatuating light, and truths in such obscurity, that they cannot be seen, except as phantoms by night. In a word, take the falsest thing, and form it into a proposition, and tell an ingenious person to confirm it, and he will confirm it to the full extinction of the light of truth; but separate his confirmation, return, and view the proposition itself from your own rationality, and you will see its falsehood in its deformity. Hence it is evident, that man may abuse these two faculties implanted in him by the Lord, to confirm evils and falses of every kind. Beasts cannot do this, because they do not enjoy these two faculties; beasts therefore are born in all the order of their lives, and in all the knowledge of their natural loves, otherwise than man.

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268. III. *That evils and falses when confirmed remain, and become parts of a man's love and life.* Confirmations of evil and the false are nothing but the removal of good and truth, and if they increase, the rejections; for evil removes and rejects good, and the false rejects truth; hence confirmations of evil and the false are also the closing of heaven, for every good and truth enters by influx from the Lord through heaven; and when heaven is shut then a man is in hell, in a society where similar evils and falses reign, from whence he cannot afterwards be withdrawn. It has been given me to converse with some, who ages ago confirmed in themselves the falses of their religion, and I saw that they continue in the same, just as when in the world; for every thing which a man confirms becomes part of his love and life. It becomes part of his love, because it becomes part of his will and understanding, and the will and understanding constitute the life of every one; and when it becomes a part of the life of man, it becomes a part, not only of his whole mind, but also of his whole body: hence it is evident, that a man who has confirmed himself in evils and falses, is such from head to foot, and he cannot then by any inversion or retorsion be reduced to an opposite state, and drawn out of hell. These and the preceding considerations in this article, show what is the origin of evil.

269. IV. *That the things which become parts of a man's love, and thence of his life, are communicated hereditarily to his offspring.* It is well known that a man is born in evil, and derives it by inheritance from his parents; and some believe, not from his parents, but through his parents from Adam: this, however, is a mistake. He derives it from his father, from whom he has his soul, which is invested with a body in his mother: the seed which is from the father, is the first receptacle of life, but such a receptacle as it was in the father; for it is in the form of his love, and every one's love is like itself in the greatest and least things, and makes an endeavor towards the human form, which also it successively assumes: hence what are called hereditary evils are derived from fathers, grandfathers, and great-grandfathers successively to their posterity. Experience teaches the same thing; for all nations have a similarity in their affections with their first progenitor, and families a greater similarity, and houses a still greater; yea, such a similarity, that generations are distinguished from each other, not only by their minds, but by their faces. But of the inheritance or transmission of the love of evil from parents to children, more will be said in what follows, when we come to speak further of the correspondence of the mind, or the will and understanding, with the body and its members and organs; the few observations here adduced are only to show, that evils are derived successively from parents, and that they increase by successive accumulation till man from his birth is nothing but evil; and that the malignity of evil increases in proportion as the spiritual mind is closed, for

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thus the natural mind also is closed above; and that this is not restored in posterity, except by shunning evils as sins from the Lord: by this means alone the spiritual mind is opened, and the natural mind thus reduced to a corresponding form.

270. V. *That all evils and consequent falses, both hereditary and acquired, reside in the natural mind.* Evils and consequent falses reside in the natural mind, because that mind is in its form or image a world, whereas the spiritual mind is in its form or image a heaven, and evil cannot find an abode in heaven; wherefore the latter mind is not opened from birth, but only in the power of being opened. The natural mind also derives its form partly from substances of the natural world, but the spiritual mind only from substances of the spiritual world, which are preserved in their purity by the Lord, that a man may have the power of being made a man: he is born an animal, but he is made a man. The natural mind, with all things appertaining to it, turns in spiral circumvolutions from right to left, but the spiritual mind from left to right: thus these minds turn contrariwise to each other; a sign that evil resides in the natural mind, and that from itself it acts against the spiritual mind: and the circumgyration from right to left turns downwards, consequently towards hell, but the circumgyration from left to right tends upwards, consequently towards heaven. That this is the case was made evident to me from the fact, that an evil spirit cannot circumgyrate his body from left to right, but from right to left; whereas a good spirit feels it difficult to circumgyrate his body from right to left, but easy from left to right: the circumgyration follows the flux of the interiors belonging to the mind.

271. THAT EVILS AND FALSES ARE ENTIRELY OPPOSED TO GOODS AND TRUTHS, BECAUSE EVILS AND FALSES ARE DIABOLICAL AND INFERNAL, AND GOODS AND TRUTHS ARE DIVINE AND HEAVENLY. That evil and good are opposites, as also the false of evil and the truth of good, is acknowledged by every one who hears it; but as those who are in evil do not feel, and consequently do not perceive otherwise than that evil is good, for evil delights their senses, especially the sight and hearing, and thence also delights the thoughts and thereby the perceptions, therefore they acknowledge indeed that evil and good are opposite; but when they are in evil, its delight causes them to say that evil is good, and good evil. For example: he that abuses his liberty to think and do evil, calls the abuse liberty, and its opposite, which is to think good, which is good in itself, he calls slavery, when nevertheless the latter is truly liberty, but the former bondage. He that loves adultery, calls it liberty to commit adultery, but slavery not to be allowed to commit it, for he feels a delight in lasciviousness, and a disagreeableness in chastity. He that is in the love of rule from the love of self, feels a delight of life in that love, exceeding all other delights whatever;

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hence every thing appertaining to that love he calls good, and every thing which opposes it, evil, when nevertheless the reverse is true. It is the same with every other evil. Although, therefore, every one acknowledges that evil and good are opposite, still those who are in evils entertain a contrary idea of that opposition, and only those who are in good entertain a just idea; no one while he is in evil, can see good, but he who is in good can see evil. Evil is below as in a cave, good is above as on a mountain.

272. Now, as many do not know what evil is, and that it is altogether opposite to good, and nevertheless it is of importance that it should be known, therefore the subject shall be considered in the following order:—I. That the natural mind, which is in evils and consequent falses, is a form and image of hell. II. That the natural mind, which is a form and image of hell, descends by three degrees. III. That the three degrees of the natural mind, which is a form and image of hell, are opposite to the three degrees of the spiritual mind, which is a form and image of heaven. IV. That the natural mind which is hell, is entirely opposed to the spiritual mind which is heaven.

273. I. *That the natural mind, which is in evils and consequent falses, is a form and image of hell.* What man's natural mind is, in its substantial form, or what it is in its form, as consisting of a contexture of the substances of both worlds in the brain, where that mind resides in its principles, cannot be described here; a general idea of that form will be given in what follows, where the correspondence of the mind and body is treated of. Here we shall only speak briefly of its form as to its states and their changes, which produce perception, thought, intention, will, and the things thereunto belonging; for the natural mind which is in evils and consequent falses, is, with respect to them, a form and image of hell: this form supposes a substantial form as its subject; for changes of state cannot exist without a substantial form which is their subject, just as sight cannot exist without an eye, and hearing without an ear. With respect, therefore, to the form or image whereby the natural mind resembles hell, that form and image are such, that the reigning love with its concupiscences, which is the universal state of this mind, is as the devil is in hell, and thoughts of the false originating from that love are as the diabolical crew: the devil and his crew mean nothing else in the Word. The case is also similar; for in hell the love of rule from the love of self is the reigning love; this is there called the devil; and affections of the false, with the thoughts arising from that love, are called his crew: it is the same in each society in hell, with differences, like specific differences in a genus. In a similar form also, is the natural mind which is in evils, and thence in falses: wherefore, also, the natural man, who is such, after death comes into an infernal society like himself, and then in all things and in every thing he acts as one with it; for he comes into his own

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form, that is, into the state of his own mind. There is also another love, called satan, subordinate to the former love called the devil, and that is, the love of possessing the goods of others by any evil art whatever: ingenious malices and cunnings are his crew. Those who are in this hell are in general called satans, and those who are in the former hell are in general called devils; and such of them as do not act clandestinely do not refuse their name: hence the hells in the complex are called the devil and satan. There are two hells distinguished in general according to those two loves, because all the heavens are distinguished into two kingdoms, the celestial and spiritual, according to two loves, and the diabolical hell corresponds in opposition to the celestial kingdom, and the satanic hell corresponds in opposition to the spiritual kingdom. That the heavens are divided into two kingdoms, the celestial and spiritual, may be seen in the work ON HEAVEN AND HELL, n. 20 to 28. The natural mind, which is such, is in its form a hell, because every spiritual form in its greatest and least parts is like itself; hence every angel is a heaven in a less form, as shown in the work ON HEAVEN AND HELL, n. 51 to 58; and hence also every man or spirit, who is a devil or satan, is a hell in a less form.

274. II. *That the natural mind which is a form or image of hell, descends by three degrees.* That in the greatest and least of all things there are degrees of two kinds, or degrees of altitude and latitude, may be seen above, n. 222 to 229; this is the case also with the natural mind in its greatest and least parts: degrees of altitude are here understood. The natural mind, by virtue of its two faculties, called rationality and liberty, is in such a state, that it can ascend by three degrees and descend by three degrees; it ascends by virtue of goods and truths, and it descends by virtue of evils and falses; when it ascends, the inferior degrees that tend towards hell are closed, and when it descends, the superior degrees that tend to heaven are closed; the reason is, because they are in reaction. These three superior and inferior degrees are not open nor are they shut in a man immediately on his birth; for he is then in ignorance of good and truth, and of evil and false; but as he adopts those principles, so the degrees are opened and shut, either on the one part or the other. When they are opened towards hell, then the supreme or inmost place is occupied by the ruling love, which is of the will, the second or intermediate place is occupied by the thought of the false, which is of the understanding from that love, and the lowest place is occupied by conclusions of the love by the thought, or of the will by the understanding. The case is also the same here as with the degrees of altitude before treated of, in that they are in the same order as end, cause, and effect, or as first end, mediate end, and ultimate end. The descent of these degrees is towards the body, consequently in their descent they grow denser, and became material

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and corporeal. If truths from the Word are applied to in the second degree to form it, then those truths are falsified by the first degree which is the love of evil, and made servants and slaves: whence it may appear what the truths of the church from the Word become with those who are in the love of evil, or whose natural mind is a form of hell,—that being made subservient to the devil as means, they are profaned; for the love of evil reigning in the natural mind, which is hell, is the devil; as was said above.

275. III. *That the three degrees of the natural mind, which is a form and image of hell, are opposite to the three degrees of the spiritual mind, which is a form and image of heaven.* That there are three degrees of the mind, natural, spiritual, and celestial, and that the human mind consisting of these degrees looks towards heaven, and turns spirally thitherward, was shown above; hence it may be seen, that the natural mind when it looks downwards, and circumgyrates towards hell, also consists of three degrees, each opposite to a degree of the mind which is heaven. That this is the case was made evident to me from what I have seen in the spiritual world; namely, that there are three heavens, and these distinct according to three degrees of altitude, and that there are three hells, and these also distinct according to three degrees of altitude or profundity; and that the hells in all and every thing are opposite to the heavens; also that the lowest hell is opposite to the highest heaven, the middle hell to the middle heaven, and the highest hell to the ultimate heaven. It is the same with the natural mind which is in the form of hell; for spiritual forms are like themselves in the greatest and least things. The heavens and hells are thus in opposition, because their loves are in such opposition. Love to the Lord, and consequent neighborly love, constitute the inmost degree in the heavens, but the love of self and the love of the world constitute the inmost degree in the hells; wisdom and intelligence grounded in their loves constitute the middle degree in the heavens, but folly and insanity, which appear as wisdom and intelligence, grounded in their loves, constitute the middle degree in the hells; lastly, conclusions from their two degrees, which are either deposited in the memory in the shape of knowledge, or determined in the body to actions, constitute the ultimate degree in the heavens, and conclusions from their two degrees, which either become knowledge or action, form the outermost degree in the hells. How the goods and truths of heaven are turned into evils and falses in the hells, consequently into opposites, may be seen from the following experience. I heard that a certain divine truth from heaven descended by influx into hell, and I was told that in the way, as it descended, it was turned by degrees into the false, and so in the lowest hell into what was altogether opposite; whence it was evident,

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that the hells are in graduated opposition to the heavens as to good and truths, and that good and truths become evils and falses by influx into forms turned contrariwise; for it is well known that every thing entering by influx is perceived and felt according to the recipient forms and their states. That they are turned into what is opposite, was evident to me also from the following experience; it was given me to see the hells in their situation with respect to the heavens, and the inhabitants appeared inverted, with their heads downwards and their feet upwards; but it was told me, that nevertheless they seem to themselves erect upon their feet; which case may be compared to that of the antipodes. These experiences show, that the three degrees of the natural mind, which in its form and image is a hell, are opposite to the three degrees of the spiritual mind, which in its form and image is a heaven.

276. IV. *That the natural mind, which is a hell, is in complete opposition to the spiritual mind, which is a heaven.* When loves are opposite, then all things of perception become opposite; for from love, which constitutes the very life of man, all other things flow, as rivers from their source: those things which are not grounded in the love separate themselves in the natural mind from the things which are grounded in it, the latter being in the middle, and the rest at the sides: these last, if they be truths of the church from the Word, are removed from the middle to a greater distance at the sides, and at length are exterminated; and in this case the man, or the natural mind, perceives evil as good, and sees the false as truth, and *vice versa:* hence he thinks malice wisdom, insanity intelligence, cunning prudence, evil arts ingenuity; and then he also sets at nought the divine and celestial things of the church and worship, and exalts corporeal and worldly things to the highest place: thus he inverts his state of life, so that what belongs to the head he makes belong to the sole of the foot, and tramples on it; and what belongs to the sole of the foot he makes belong to the head: thus a man, from being alive, becomes dead; he whose mind is a heaven is said to be alive, and he whose mind is a hell to be dead.

277. THAT ALL THINGS OF THE THREE DEGREES OF THE NATURAL MIND, ARE INCLUDED IN WORKS, WHICH ARE PERFORMED BY ACTS OF THE BODY. The science of degrees, which is delivered in this part, manifests the following arcanum,—that all things of a man's mind, or of his will and understanding, are included in his actions or works, just as visible and invisible things are included in a seed, fruit, or egg. Actions or works appear no otherwise than as these in externals; yet in internals there are innumerable things; for there are the concurring powers of the moving fibres of the whole body, and all things of the mind which call forth and determine those powers, which are of three degrees, as was shown above:

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and as there are all things of a man's mind, there are all things of his will, or all the affections of his love, which constitute the first degree; there are all things of his understanding, or all the thoughts of his perception, which constitute the second degree; and there are all things of his memory, or all the ideas of the thought proximate to speech, taken from thence, which compose the third degree: from these determined to action works exist, in which, when seen in the external form, the prior things, which they actually contain, are not apparent. That the ultimate is the complex, continent, and basis of prior things, may be seen above, n. 209 to 216; and that the degrees of altitude are in fulness in their ultimate, n. 217 to 221.

278. Acts of the body, viewed by the eye, appear so simple and uniform, like seeds, fruits, and eggs in the external form, and like nuts and almonds in the shell, and yet contain all prior principles from which they exist, because every ultimate has a covering, and is thereby distinct from its priors. Each degree is inclosed in a covering, and is thereby distinct from another; wherefore the things of the first degree are not known by the second degree, nor the things of the second by the third. For example; the love of the will, which is the first degree of the mind, is not known in the wisdom of the understanding, which is the second degree of the mind, but by a certain delight attending the thought about a thing; nor is the first degree, which, as was said, is the love of the will, known in the knowledge of the memory, which is the third degree, but by a certain pleasure in knowing and speaking. Hence it follows, that a work, which is an action of the body, includes all these things, though, in its external form, it appears simple and as a one.

279. This is proved by the following fact: the angels who are with a man perceive severally the things which are from the mind in an action; the spiritual angels the things which are therein from the understanding, and the celestial angels the things which are therein from the will: this seems a paradox, but still it is true. It is, however, to be noted, that the things of the mind, belonging to the object proposed or present, are in the middle, and the rest around them according to their affinities. The angels say, that a man's quality is perceived from every work, and that each is a different likeness of his love, according to the determination of his love to the affections and thoughts. In a word, to the angels, every act or work of a spiritual man is like a delicious useful and beautiful fruit, which, when opened and eaten, gives flavour, use, and delight. That the angels have such a perception of the actions and works of men, may also be seen above, n. 220.

280. It is the same with the speech of men: the angels know a man's love from the sound of his voice, his wisdom from the articulation of the sound, and his knowledge from the sense of the words; and they say, that these three are in every expression,

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because an expression is a kind of conclusion, involving sound, articulation, and sense. The angels of the third heaven told me, that they perceive the general state of a man's mind, and also some particular states, from every word he speaks in series. That every expression in the Word contains a spiritual meaning, which is of divine wisdom, and a celestial meaning, which is of divine love, and that these are perceived by the angels when a man devoutly reads the Word, has been abundantly shown in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE SACRED SCRIPTURE.

281. Hence it follows, that in the works of a man whose natural mind descends by three degrees into hell, there are all his evils and falses of evil; and that in the works of a man whose natural mind ascends into heaven, there are all his goods and truths; and that both the former and the latter are perceived by the angels from the bare speech and bare action of the man. Hence it is said in the Word, that a man is to be judged according to his works, and that he is to give an account of his words.

PART IV.

282. THAT THE LORD FROM ETERNITY, WHO IS JEHOVAH, CREATED THE UNIVERSE AND ALL THINGS THEREIN FROM HIMSELF, AND NOT FROM NOTHING. It is known throughout the world, and acknowledged by every wise man from interior perception, that there is one God, the Creator of the universe; and it is known from the Word, that God the Creator of the universe is called JEHOVAH, from ESSE, because He alone IS: that the Lord from eternity is that Jehovah, is shown at large from the Word in the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD. Jehovah is called the Lord from eternity, because Jehovah assumed the human that He might save men from hell; and He then commanded His disciples to call Him Lord: wherefore in the New Testament Jehovah is called the Lord; as may appear from these passages: "Thou shalt love *Jehovah thy God* with all thy heart and with all thy soul," Deut. vi. 5; which in the New Testament is thus expressed, "Thou shalt love *the Lord thy God* with all thy heart and with all thy soul," Matt. xxii. 37: so in other passages taken from the Old Testament in the Evangelists.

283. Every one who thinks from clear reason, sees that the universe is not created from nothing, because he sees that it is impossible for any thing to be made out of nothing; for nothing is nothing, and to make any thing out of nothing is a contradiction, and a contradiction is contrary to the light of truth, which is from the divine wisdom; and whatever is not from the divine wisdom, is not from the divine omnipotence. Every one who thinks from

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clear reason, sees also that all things were created out of a substance which is substance in itself, for this is the real esse from which all things that are can exist: and as God alone is substance in itself, and thence the real esse, it is evident that the existence of things is from no other source. Many have seen this, for reason gives to see it; but they durst not confirm it, fearing that thereby they might come to think, that the created universe is God, because it is from God, or that nature exists from itself, and thus that its inmost is what is called God. Hence, although many have seen, that the existence of all things is from no other source than from God and His esse, nevertheless they durst not proceed beyond the first thought on the subject, lest they should entangle their understandings in a Gordian knot, as it is called, from whence they might not afterwards be able to extricate them. The reason why they might not have been able to extricate their understandings, is, because they thought of God, and of the creation of the universe by God, from time and space, which are proper to nature; and no one can perceive God and the creation of the universe from nature, but every one, whose understanding is in any degree of interior light, may perceive nature and its creation from God, because God is not in time and space. That the Divine is not in space, may be seen above, n. 7 to 10: that the Divine fills all spaces of the universe without space, n. 69 to 72: and that the Divine is in all time without time, n. 73 to 76. In what follows it will be seen, that although God created the universe and all things therein from Himself, still there is nothing at all in the created universe which is God: other things will also be shown, which will place this matter in its proper light.

284. *The first part* of this work treated of God; that He is divine love and divine wisdom, and that He is life, also that He is a substance and form which is the real and sole esse. *The second part* treated of the spiritual sun and its world, and of the natural sun and its world; and that the universe with all things therein was created from God by means of these two suns. *The third part* treated of the degrees in which are all and every thing that are created. This *fourth part* will now treat of the creation of the universe by God. These subjects are treated of because the angels have lamented before the Lord, that when they look into the world they see nothing but darkness, and among men no knowledge of God, of heaven, and of the creation of nature, whereupon their wisdom might rest.

285. THAT THE LORD FROM ETERNITY, OR JEHOVAH, COULD NOT HAVE CREATED THE UNIVERSE AND ALL THINGS THEREIN, IF HE WERE NOT A MAN. Those who have a natural corporeal idea of God as a man, cannot at all comprehend, how God as a man could create the universe and all things therein; for they think to themselves, how can God as a man wander through the universe from space to

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space, and create? or how can He from His place speak the word, and, when it is spoken, creation ensue? Such things fall into the ideas, when it is said that God is a man, among those who think of God-Man as of a man in the world, and who think of God from nature, and the things proper to nature, which are time and space. But those who think of God-Man, not from their ideas of a man in the world, and not from nature and the space and time thereof, clearly perceive that the universe could not have been created, if God were not a man. Give your thought into the angelic idea concerning God as being a man, and remove as much as you can the idea of space, and in thought you will come near to the truth. Certain of the learned even perceive that spirits and angels are not in space, because they perceive what is spiritual without space; for it is like thought, which although it is in a man, still he can thereby be as it were present elsewhere, even in the remotest place. Such is the state of spirits and angels, who are men, even as to their bodies. They appear in the place where their thought is, because spaces and distances in the spiritual world are appearances, and act as one with their thought from affection. Whence it may be evident, that God, who appears far above the spiritual world as a sun,—to whom there cannot be any appearance of space,—is not to be thought of from space; and that in this case it may be comprehended, that he created the universe not from nothing, but from Himself: also that His human body cannot be thought either great or small, or of any stature, because this also is of space; and hence that in principles and ultimates, and in the greatest and least things, He is the same; and moreover, that the human is the inmost in every thing created, but without space. That the Divine in the greatest and least things is the same, may be seen above, n. 77 to 82: and that the Divine fills all spaces without space, n. 69 to 72; and as the Divine is not in space, neither is it continuous, as the inmost of nature is.

286. That God could not have created the universe and all things therein if He were not a man, may be very clearly comprehended by an intelligent person from this consideration, that he cannot deny in himself, that in God there are love and wisdom, mercy and clemency, and good and truth itself, because they are from Him; and as he cannot deny that these things are in God, neither can he deny that God is a man; for none of these things can exist abstractedly from man; man is their subject, and to separate them from their subject is to say that they do not exist. Think of wisdom, and suppose it out of a man; is it any thing? Can you conceive of it as something æthereal, or flaming? You cannot, unless possibly as in those principles; and if in them, it must then be wisdom in a form, such as a man has; it must be in all his form,—not one thing can be wanting for wisdom to be in it: in a word, the form of wisdom is a man; and as a man is the form of wisdom, he is also the form of love, mercy,

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clemency, good, and truth, because these make one with wisdom. That love and wisdom cannot exist but in a form, may be seen above, n. 40 to 43.

287. That love and wisdom are man, may also appear from the angels of heaven, who, in proportion as they are in love and consequent wisdom from the Lord, are in the same proportion in beauty, men. The same may appear from its being said of Adam in the Word, "that he was created into the likeness and image of God," Genesis i. 26, 27, because into the form of love and wisdom. Every man of the earth is born in a human form as to his body; because his spirit, which is also called his soul, is a man; and it is a man, because it is receptible of love and wisdom from the Lord; and in as far as the spirit or soul of a man receives, in so far does he become a man after the death of the material body that surrounded him; and in so far as he does not receive, he becomes a monster, which partakes something of man from the faculty of receiving.

288. As God is a man, therefore the universal angelic heaven in its complex resembles one man; and it is divided into regions and provinces according to the members, viscera, and organs of a man. There are societies of heaven which constitute the province of all parts of the brain, and of all the organs of the face, also of all the viscera of the body; and these provinces are distinct from each other, just as those organs are in man; the angels know also in what province of man they are. The universal heaven is in this form, because God is a man: and God is heaven, because the angels, who constitute heaven, are recipients of love and wisdom from the Lord, and recipients are images. That heaven is in the form of all parts of a man, is shown in the ARCANA CŒLESTIA at the end of several chapters.

289. These considerations show the emptiness of ideas with those who think of God otherwise than as of a man, and of the divine attributes otherwise than as being in God as a man; because, when separated from man they are mere figments of the mind. That God is very man, and that from God every man is a man according to the reception of love and wisdom, may be seen above, n. 11, 12, 13: the same thing is here shown on account of what follows, that the creation of the universe may be perceived as being produced by God because He is man.

290. THAT THE LORD FROM ETERNITY, OR JEHOVAH, PRODUCED FROM HIMSELF THE SUN OF THE SPIRITUAL WORLD, AND FROM IT CREATED THE UNIVERSE AND ALL THINGS THEREIN. The sun of the spiritual world was treated of in Part II., and there it was shown, that the divine love and wisdom appear in the spiritual world as a sun, n. 83 to 88: that spiritual heat and light proceed from that sun, n. 89 to 92: that that sun is not God, but a proceeding from the divine love and divine wisdom of God-Man,

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so likewise the heat and light of that sun, n. 93 to 98: that the sun of the spiritual world is in a middle altitude, and appears distant from the angels as the sun of the natural world from men, n. 103 to 107: that in the spiritual world the east is where the Lord appears as a sun, and that the other quarters are determined thereby, n. 119 to 123, 124 to 128: that the angels constantly turn their faces to the Lord as a sun, n. 129 to 134, 135 to 139: that the Lord created the universe, and all things therein, by means of that sun, which is the proximate proceeding of the divine love and divine wisdom, n. 151 to 156: that the sun of the natural world is pure fire, and that consequently nature, which derives its origin from that sun, is dead; and that the sun of the natural world was created that the work of creation might be concluded and bounded, n. 157 to 162: that without two suns, the one living and the other dead, there can be no creation, n. 163 to 166.

291. It was further shown in Part II., that that sun is not the Lord, but a proceeding from His divine love and divine wisdom. It is called a proceeding, because that sun is produced from the divine love and divine wisdom, which in themselves are substance and form, and by this the Divine proceeds. But as human reason is such that it does not acquiesce unless it sees a thing from its cause, consequently unless it also perceives how things are brought about—how in this instance, the sun of the spiritual world, which is not the Lord, but a proceeding from Him, is produced, therefore something shall be said on this subject. I have had much conversation with the angels concerning it: they said, that they perceive it clearly in their spiritual light, but that it was difficult for them to exhibit it to man in his natural light, because there is such a difference between these two kinds of light and the thoughts thence proceeding: they said, however, that the case of the spiritual sun is like that of the sphere of affections and thoughts that surrounds every angel, whereby his presence is effected far and near; and that this ambient sphere is not the angel, but is from all and every thing of his body, whence substances continually emane like a flowing stream; and what emanes surrounds him, and these substances being contiguous to his body, and continually actuated by the two fountains of the motion of his life—the heart and lungs—excite the atmospheres to activity, and thereby produce a perception as of his presence in others; and therefore that there is not another sphere of affections and thoughts, although it is so called, which goes out from him, and is continued; for that the affections are the mere states of the forms of the mind in him. They said moreover, that there is such a sphere about every angel, because it is about the Lord, and that that sphere about the Lord is in like manner from Him, and that that sphere is their sun, or the sun of the spiritual world.

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292. It has often been given me to perceive that there is such a sphere about every angel and spirit, and a general sphere about several in a society, and it has also been given me to see it under various appearances; in heaven, sometimes under the appearance of a thin flame; in hell, under the appearance of gross fire; and sometimes in heaven under the appearance of a thin and white cloud (*nubis*), and in hell under the appearance of a thick and black cloud (*nimbi*); and it has also been given me to perceive those spheres under various species of odors and stenches: which proved to me that a sphere of substances resolved and separated from their bodies surrounds every one both in heaven and in hell.

293. It was also perceived that a sphere pours forth not only from angels and spirits, but also from all and singular the things that appear in that world, as from trees and fruits, shrubs and flowers, herbs and grasses, yea from earths and all their parts: whence it was evident, that this is universal, both in living and dead things, that every thing is surrounded by the like of what is in it, and that this continually exhales from it. That the same is the case in the natural world, is known from the experience of many of the learned; as that a stream of effluvia constantly flows from men, from all animals, and from trees, fruits, shrubs, flowers, and even from metals and stones. The natural world derives this from the spiritual world, and the spiritual world from the Divine.

294. As the things which constitute the sun of the spiritual world are from the Lord, and are not the Lord, therefore they are not life in itself, but are void of life in itself; just as the things which flow from an angel or a man, and constitute the spheres about them, are not the angel or the man, but are from them, void of their life; which no otherwise make one with the angel or man, than in that they accord with them; being derived from the forms of their body, which were the forms of their life in them. This is an arcanum which the angels can see in thought, and express in speech by their spiritual ideas, but men cannot by their natural ideas; because a thousand spiritual ideas make one natural idea, and one natural idea cannot be resolved by man into any spiritual idea, much less into so many: for the two differ according to degrees of altitude, which were treated of in Part III.

295. That such is the difference between the thoughts of angels and men, was made known to me by this experience: they were told to think of something spiritually, and afterwards to tell me what they thought of; when this was done and they would have told me, they could not, saying that they could not speak it out. It was the same with their spiritual speech and their spiritual writing: there was not a word of spiritual speech, which was like a word of natural speech, nor any thing of spiritual writing like natural writing, except the letters, each of which contained a distinct sense. But what is wonderful, they said, that they seemed

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to themselves to think, speak, and write in their spiritual state, in the same manner as a man does in his natural state; when nevertheless there is nothing similar. Hence it was evident, that natural and spiritual differ according to degrees of altitude, and have no communication with each other but by correspondences.

296. THAT IN THE LORD THERE ARE THREE THINGS WHICH ARE THE LORD, THE DIVINE OF LOVE, THE DIVINE OF WISDOM, AND THE DIVINE OF USE; AND THAT THESE THREE ARE PRESENTED IN APPEARANCE OUT OF THE SUN OF THE SPIRITUAL WORLD; THE DIVINE OF LOVE BY HEAT, THE DIVINE OF WISDOM BY LIGHT, AND THE DIVINE OF USE BY THE ATMOSPHERE, WHICH IS THE CONTINENT. That heat and light proceed from the sun of the spiritual world, and that the heat proceeds from the Lord's divine love, and the light from His divine wisdom, may be seen above, n. 89 to 92, 99 to 102, 146 to 150. It shall now be shown, that the third proceeding from the sun in that world is the atmosphere, which is the continent of heat and light, and that this atmosphere proceeds from the Lord's Divine, which is called use.

297. Every one, who thinks with any enlightenment, may see, that love has for end and intends use, and produces use by wisdom. Love of itself cannot produce any use, but by means of wisdom. What, indeed, is love, unless there be something that is loved? This something is use: and as use is what is loved, and it is produced by wisdom, it follows that use is the continent of wisdom and love. That these three, love, wisdom, and use, follow in order according to the degrees of altitude, and that the ultimate degree is the complex, continent, and basis of the prior degrees, was shown at n. 209 to 216, and elsewhere. Hence it may appear, that these three, the Divine of love, the Divine of wisdom, and the Divine of use, are in the Lord, and that in essence they are the Lord.

298. That man considered as to exteriors and interiors is a form of all uses, and that all uses in the created universe correspond to those uses, will be fully shown in what follows: it is merely mentioned here, in order to show, that God as a Man is the essential form of all uses,—the form from which all the uses in the created universe derive their origin; and that the created universe, viewed as to uses, is an image of God. Those things that are from God-Man, that is, from the Lord, by creation in order are called uses; but not those that are from man's proprium, for that proprium is hell, and those things that are from it are contrary to order.

299. Now as these three, love, wisdom, and use, are in the Lord, and are the Lord, and as the Lord is every where, being omnipresent; and as He cannot present Himself to any angel or man, as He is in Himself and in His own sun, therefore He presents himself by such things as can be received,—as to love by heat, as to wisdom by light, and as to use by the atmosphere. The Lord presents Himself as to use by the atmosphere, because the

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atmosphere is the continent of heat and light, as use is the continent of love and wisdom. The light and heat that proceed from the divine sun cannot proceed in nothing, consequently not in a vacuum, but in some continent which is their subject; and this continent we call the atmosphere, which surrounds the sun, and receives him in its bosom, and conveys him to the heavens where angels dwell, and thence to the world the dwelling of men, and thus presents the Lord every where.

300. That there are atmospheres in the spiritual world as well as in the natural world, was shown above, n. 173 to 178, 179 to 183; and it was said, that the atmospheres of the spiritual world are spiritual, and those of the natural world, natural. Now from the origin of the spiritual atmosphere proximately surrounding the spiritual sun, it may appear, that every part of it in its essence is such as the sun is in its essence. The angels prove this by their spiritual ideas which are without space, from the consideration, that there is one only substance, the source of all things, and that the sun of the spiritual world is that substance; and as the Divine is not in space, and as it is the same in the greatest and least things, that so in like manner is that sun, which is the first proceeding of God-Man: and, moreover, that that only substance, the sun, proceeding by means of atmospheres through degrees of continuity or latitude, and at the same time through discrete degrees or degrees of altitude, produces the varieties of all things in the created universe. The angels said, that these things can in no wise be comprehended, unless spaces be removed from the ideas; and that if spaces be not removed, it is impossible but appearances must induce fallacies; which nevertheless cannot be induced, so long as men think that God is the real esse from which all things originate.

301. Moreover from angelic ideas, which are without space, it is manifest, that in the created universe nothing lives, but God-Man alone, that is, the Lord, and that nothing moves but by life from Him; and that nothing exists but by the sun from Him; thus that it is a truth, that in God we live, move, and are.

302. THAT THE ATMOSPHERES, WHICH ARE THREE IN BOTH THE SPIRITUAL AND NATURAL WORLDS, IN THEIR ULTIMATES END IN SUBSTANCES AND MATTERS, LIKE THOSE ON THE EARTH. That there are three atmospheres in both the spiritual and natural worlds, distinct from each other according to degrees of altitude, and which in descending decrease according to degrees of latitude, was shown in Part III., n. 173 to 176; and as the atmospheres decrease in descending, it follows that they become continually more compressed and inert, and at length in ultimates so compressed and inert, that they are no longer atmospheres, but substances at rest, and in the natural world fixed, like those on the earth which are called matter. This origin of substances and matters shows, *Firstly*, that those substances and matters are also of three de-

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grees; *Secondly*, that they are held in mutual connection by the ambient atmospheres; *Thirdly*, that they are accommodated to produce all uses in their proper forms.

303. That substances or matters, like those on the earth, were produced from the sun by its atmospheres, is affirmed by all who think that there are perpetual intermediations from the first to the last: and that nothing can exist but from a prior self, and at length from the First: and the First is the sun of the spiritual world, and the First of that sun is God-Man, or the Lord. Now as the atmospheres are the prior things by which that sun presents itself in ultimates, and as those prior things continually decrease in activity and expansion to ultimates, it follows, that when their activity and expansion cease in ultimates, they become substances and matters like those on the earth; which retain from the atmospheres, whence they originated, an effort and endeavor to produce uses. Those who do not conceive the creation of the universe and all things therein by continual mediations from the First, cannot but build unconnected hypotheses disjointed from their causes, which, when examined by a mind that looks interiorly into things, appear not like houses, but like heaps of rubbish.

304. From this universal origin of all things in the created universe, there is so far a likeness in every one of its parts, that they proceed from their first to their last, which are respectively in a state of rest, in order to close and subsist: thus, in the human body, the fibres proceed from their first forms till they become tendons; the fibres with the vessels proceed from their first till they become cartilages and bones, upon which they may rest and subsist. As there is such a progression of the fibres and vessels in a man from first to last, therefore there is a similar progression of their states, which are sensations, thoughts, and affections; these also must pass from their first, where they are in light, to their last, where they are in shade; or from their first, where they are in heat, to their last, where they are not: and as there is such a progression of these, there is also such a progression of love and all its (predicates), and of wisdom and all its (predicates); in a word, of all things in the created universe. This is the same as was shown above, n. 222 to 229, that there are degrees of both kinds in the greatest and least of all created things. There are also degrees of both kinds in the least of all things, because the spiritual sun is the only substance, and the source of all things, according to the spiritual ideas of the angels, n. 300.

305. THAT IN THE SUBSTANCES AND MATTERS OF WHICH EARTHS CONSIST, THERE IS NOTHING OF THE DIVINE IN ITSELF, BUT THAT STILL THEY ARE FROM THE DIVINE IN ITSELF. The origin of earths, treated of in the preceding article, may show that in the substances and matters of which they consist there is nothing of the Divine in itself, but that they are deprived of all that is Divine in

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itself; being, as was there said, the ends and terminations of the atmospheres, whose heat has ended in cold, their light in darkness, and their activity in inertness; but still they have brought with them, by continuation from the substance of the spiritual sun, that which was there from the Divine, which (as was said above, n. 291 to 293) was a sphere surrounding God-Man or the Lord; from this sphere, by continuation from the sun, proceeded, by means of the atmospheres, the substances and matters of which the earths consist.

306. The origin of earths from the spiritual sun by means of the atmospheres, cannot be otherwise described by words flowing from natural ideas, but only by words flowing from spiritual ideas, because the latter are without space; and being so, they do not fall into any words of natural language. That spiritual thought, speech, and writing, differs so much from natural thought, speech, and writing, that the two have nothing in common, and communicate only by correspondences, may be seen above, n. 295; it is enough therefore that the origin of earths may be in some measure perceived naturally.

307. THAT ALL USES, WHICH ARE THE ENDS OF CREATION, ARE IN FORMS, AND THAT THEY RECEIVE THEIR FORMS FROM SUCH SUBSTANCES AND MATTERS AS THOSE ON THE EARTH. All things which have hitherto been spoken of, as the sun, the atmospheres, and earths, are only means to ends: the ends of creation are the things produced by the Lord as a sun, through the atmospheres, from the earths, and these ends are called uses; they embrace, in their whole extent, all things of the vegetable kingdom, all things of the animal kingdom, and at length the human race, and by the human race the angelic heaven. These are called uses, because they are recipients of divine love and divine wisdom; also because they look to God, their Creator, and thereby conjoin Him to His great work, and by this conjunction cause themselves to subsist from Him as they existed. We say that they look to God their Creator, and conjoin Him to His great work, but this is spoken from appearance: the meaning is, that God the Creator causes them to look, and conjoin themselves as of themselves; but how they look, and thereby conjoin, will be shown in what follows. On these subjects something was before said, where it was shown, that divine love and divine wisdom cannot do otherwise than be and exist in others created from them, n. 47 to 51: that all things in the created universe are recipients of divine love and divine wisdom, n. 54 to 60: that the uses of all created things ascend by degrees to man, and by man to God the Creator from whom they originate, n. 65 to 68.

308. That the ends of creation are uses, is clearly seen by every one, when he thinks that from God the Creator nothing else can exist, and therefore nothing else be created, but use; and in

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order to its being use, that it must be for others; and that use for a man's self is also for others, since use for himself is to the intent that he may be in a state to be of use to others. He who thinks this, may also think, that use, which is use, cannot exist from man, but with man from Him from whom all which exists is use, thus from the Lord.

309. But as the forms of uses are here to be considered, they shall be treated of in the following order:—I. That there is an endeavor in earths to produce uses in forms, or forms of uses. II. That there is a certain image of the universal creation in all forms of uses. III. That there is a certain image of man in all forms of uses. IV. That there is a certain image of infinite and eternal in all forms of uses.

310. I. *That in earths there is an endeavor to produce uses in forms, or forms of uses.* That in earths there is such an endeavor, is evident from their origin, in that the substances and matters of which earths consist are the ends and terminations of the atmospheres which proceed as uses from the spiritual sun (as may be seen above, n. 305, 306); and as the substances and matters of which earths consist are from that origin, and their masses are held in connection by the circumpressure of the atmospheres, it follows that they have thence a perpetual endeavor to produce forms of uses: the quality of being able to produce they derive from their origin, which is, that they are the ultimates of the atmospheres, with which therefore they accord. It is said that that endeavor and quality are in earths, but it is meant that they are in the substances and matters of which earths consist, whether they be in earths, or exhaled from earths in the atmospheres: that the atmospheres are full of such substances is well known. That such an endeavor and quality exist in the substances and matters of earths, is manifest from the fact, that seeds of all kinds, opened to their inmost by means of heat, are impregnated by very subtile substances, which being from a spiritual origin, and thereby having the power of conjoining themselves to use, whence their prolific quality, and then by conjunction with matters from a natural origin, cannot but produce forms of uses, and afterwards send them forth as it were from the womb, that they may also come into the light, and germinate and grow. This endeavor is afterwards continual from the earths by the root to the ultimates, and from the ultimates to the primaries, in which the use itself is in its origin. Thus uses pass into forms: and forms derived from use, which is as it were the soul in their progression from primaries to ultimates, and from ultimates to primaries, receive this property, that all and each of them is of some use: it is said that use is as it were the soul, because its form is as it were the body. That there is a still more interior endeavor,—to produce uses by egermination for the animal

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kingdom, also follows of consequence, for animals of all kinds are nourished thereby. That there is also an inmost endeavor in them to furnish use to mankind, likewise follows, as is manifest from these considerations,—I. That they are ultimates, and ultimates contain all prior things together in their order, according to what was shown above in divers places. II. That there are degrees of both kinds in the greatest and least of all things, as was shown above, n. 222 to 229, which is true in respect to the above endeavor. III. That all uses are produced by the Lord from ultimates, wherefore the endeavor towards uses must be in ultimates.

311. But still all these endeavors are not living, for they are endeavors of the ultimate powers of life, in which powers, by virtue of the life from whence they are derived, there is at length an effort to return to their origin by proffered means: the atmospheres in their ultimates become such powers, whereby substances and matters, like those in earths, are actuated into forms, and contained in forms within and without. But there is not time to demonstrate this matter more at large, the subject being so extensive.

312. The first production from those earths, when they were still recent, and in their simplicity, was the production of seeds; the first endeavor in them could not be any other.

313. II. *That there is a certain image of creation in all forms of uses.* Forms of uses are of three kinds; forms of uses of the mineral kingdom, forms of uses of the vegetable kingdom, and forms of uses of the animal kingdom. The forms of uses of the mineral kingdom cannot be described, because they are invisible: the first forms are the substances and matters of earths in their least parts; the second forms are compositions therefrom, of infinite variety; the third forms are from vegetables fallen to dust, and from dead animals, and from their continual evaporations and exhalations, which added to earths, constitute the ground. The forms of the three degrees of the mineral kingdom exhibit an image of creation, in that being actuated by the atmospheres and their heat and light, they produce uses in forms, which were the ends of creation. This image of creation lies concealed in their endeavors, of which above, n. 310.

314. In the forms of uses of the vegetable kingdom an image of creation appears in this, that they proceed from their primaries to ultimates, and from ultimates to primaries; their primaries are seeds, their ultimates are stems clothed with bark; and by the bark, which is the ultimate of the stem, they tend to seeds, which, as was said, are their primaries. Their stems covered with bark represent the globe covered with earths, from which the creation and formation of all uses exist. That vegetation is produced by means of the outer and inner bark and coat, making an effort through the coverings of the roots continued about the stems and

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branches to the instruments of the fruit, and in like manner through the fruit to the seed, is known to many. An image of creation in the forms of uses is visible in their progressive formation from primaries to ultimates, and from ultimates to primaries, in this particular also, that all their progression involves the end of producing fruits and seeds, which are of use. From what has been said above it is evident, that the progression of the creation of the universe was from its primary, which is the Lord clothed with the sun, to its ultimates, which are earths, and from these by uses to their primary, or the Lord; also that the ends of the whole creation were uses.

315. It is to be observed, that the heat, light, and atmospheres of the natural world conduce nothing to this image of creation, but only the heat, light, and atmospheres of the sun of the spiritual world; the latter carry with them that image, and clothe it in the forms of uses of the vegetable kingdom. The heat, light, and atmospheres of the natural world only open seeds, keep their productions in a state of expansion, and induce on them matters which fix them; but not by powers derived from their own sun, which considered in themselves are not powers, but by powers from the spiritual sun, whereby they are perpetually impelled to those things. They contribute nothing at all towards producing in those things an image of creation; for the image of creation is spiritual; nevertheless, that it may appear and perform use in the natural world, and stand fixed and endure, it must be materialized, that is, filled up with the matters of that world.

316. The forms of uses of the animal kingdom involve a similar image of creation, since from seed poured into the womb or ovum a body is formed, which is its ultimate, and this, when it grows up, produces new seed. This progression is similar to the progression of the forms of uses of the vegetable kingdom: seeds are the beginnings, the womb or ovum is as the earth; the state before birth is as the state of seed in the ground while it puts forth the root; the state after birth until the time of prolification is as the germination of a tree to its state of fructification. From this comparison it is evident, that as there is a resemblance of creation in the forms of vegetables, so there is also in the forms of animals, in that there is a progression from primaries to ultimates, and from ultimates to primaries. A similar image of creation exists in every thing in man; for there is a similar progression of love by wisdom to use, therefore a similar progression of the will by the understanding to action, and of charity by faith to works. The will and understanding, also charity and faith, are the primaries, from whence the rest proceed; actions and works are the ultimates; from these by the delights of uses there is a return to their primaries, which, as was said, are the will and understanding, or charity and faith. That the return is effected by the delights of uses, is evident from the delights perceived in actions and works,

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which are of any one's love, in that they flow back to the primaries of love from whence they are derived, and that thereby there is conjunction: the delights of actions and works are what are called the delights of use. A similar progression from primaries to ultimates, and from ultimates to primaries, exists in the most purely organic forms of the affections and thoughts in man: in his brains are those stellar forms called the cineritious substances; fibres proceed from them through the medullary substance by the cervix into the body, and go to the ultimates there, and from the ultimates return to their primaries: the return of the fibres to their primaries is effected by the blood vessels. There is a similar progression of all the affections and thoughts, which are changes and variations of the state of those forms and substances. The fibres proceeding from those forms or substances are comparatively as the atmospheres from the spiritual sun, which are continents of heat and light; and acts from the body are like the things produced from earths by the atmospheres, the delights of whose uses return back to their origin. But that there is such a progression of these things, and that in this progression there is an image of creation, is difficult to be comprehended fully by the understanding, because thousands and myriads of powers operating in an act appear as one, and because the delights of uses do not present ideas in the thoughts, but only affect without any distinct perception. On this subject see what was said and shown above, namely, that the uses of all created things ascend by degrees of altitude to man, and by man to God the Creator from whom they originate, n. 65 to 68: and that in ultimates exists the end of creation, which is, that all things may return to the Creator, and that conjunction may be effected, n. 167 to 172. But these things will appear in still clearer light in the following Part, where the correspondence of the will and understanding with the heart and lungs will be treated of.

317. III. *That there is a certain image of man in all forms of uses*, was shown above, n. 61 to 64. That all uses from primaries to ultimates, and from ultimates to primaries, have relation to all things of man, and correspondence with them, and therefore that a man is in a certain image a universe, and, *vice versa*, that the universe, viewed as to use, is in image a man, will be seen in the following article.

318. IV. *That there is a certain image of infinite and eternal in all forms of uses.* The image of infinite in these forms appears from an endeavor and power of filling the spaces of the whole world, and of many worlds, *ad infinitum:* for one seed produces a tree, shrub, or plant, that fills its space; each tree, shrub, or plant, produces seeds, some, several thousands, which, being sown and growing, fill their spaces; and if each seed of theirs were to have so many new productions again and again, in the course of years the whole world would be filled; and if their productions

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were still to be continued, many worlds would be filled; and this *ad infinitum:* compute a thousand from one seed, and multiply thousands into tens of thousands, twenties of thousands, and hundreds of thousands, and you will see. The image of eternal is also similar in these forms, seeds being propagated from year to year, and their propagations never ceasing: they have not ceased hitherto from the creation of the world, nor will they cease to eternity. These two are manifest proofs and signs that all things in the universe were created by an infinite and eternal God. Besides these images of infinite and eternal, there is moreover an image of infinite and eternal in varieties, in that there can never exist a substance, state, or thing in the created universe, the same with another; neither in the atmospheres, nor in the earths, nor in the forms produced from them: consequently in none of the things which fill the universe, can any thing the same as another be produced to eternity: this is manifest in the variety of men's faces; no two are the same in the whole world, or can be to all eternity; consequently no two minds are the same, the face being the type of the mind.

319. THAT ALL THINGS OF THE CREATED UNIVERSE, VIEWED FROM USES, REPRESENT MAN IN AN IMAGE; AND THAT THIS TESTIFIES THAT GOD IS A MAN. A man was called a microcosm by the ancients, in consequence of his resembling the macrocosm, which is the universe in the whole complex; but at this day it is not known why a man was so called by the ancients, for there appears in him nothing more of the universe, or macrocosm, than that from its animal and vegetable kingdoms he is nourished and lives as to his body, and that he is kept in a state of living by its heat, sees by its light, and hears and breathes by its atmospheres: these circumstances, however, do not make a man a microcosm, as the universe with all things therein is a macrocosm. The ancients called a man a microcosm, or little universe, from the science of correspondences, in which the most ancient people were principled, and in their communication with the angels of heaven; for the angels of heaven know, from the visible things about them, that all things in the universe, viewed as to uses, represent man in an image.

320. But that a man is a microcosm, or little universe, because the created universe, viewed as to uses, is in image a man, cannot enter the thought and knowledge of any one, but from the idea of the universe as seen in the spiritual world; wherefore it cannot be proved but by some angel in the spiritual world, or by some one to whom it has been granted to be in that world, and to see the things therein; as this has been granted to me, I am enabled, by what I have seen there, to reveal this arcanum.

321. Be it known, that the spiritual world in external appearance is altogether similar to the natural world; lands, mountains, hills, valleys, plains, fields, lakes, rivers, fountains, appear there,

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consequently all things of the mineral kingdom appear there; also paradises, gardens, groves, woods, containing trees and shrubs of all kinds with fruits and seeds, also plants, flowers, herbs, and grasses, consequently all things of the vegetable kingdom; animals, birds, and fishes of all kinds, consequently all things of the animal kingdom appear there: a man there is an angel and a spirit. This is premised in order that it may be known, that the universe of the spiritual world is altogether similar to the universe of the natural world, only that things there are not fixed and stationary like those in the natural world, because nothing is natural, but every thing spiritual in the spiritual world.

322. That the universe of that world resembles in image a man, may appear manifest from this, that all the things just mentioned, n. 321, appear to the life, and exist about an angel, and about angelic societies, as produced or created from them; they remain about them, and do not go away: that they are as things produced or created from them is evident from this, that when an angel goes away, or a society departs to another place, they no longer appear; also when other angels come in their place, that the face of all things about them changes, the paradises change as to trees and fruits, the gardens as to roses and seeds, the fields as to herbs and grasses, and the kinds of animals and birds likewise change. Such things exist, and so change, because they all exist according to the affections and derivative thoughts of the angels, for they are correspondences; and as things which correspond make one with him to whom they correspond, therefore they are a representative image of him. The image does not indeed appear, when these are all seen in their forms, but only when they are seen in their uses: it has been given me to see, that the angels, when their eyes have been opened by the Lord, and they have seen these things from the correspondence of uses, have known and seen themselves in them.

323. Now, as the things that exist about the angels according to their affections and thoughts, resemble a kind of universe in this, that there are earths, vegetables, and animals, and these constitute a representative image of the angel, it is evident whence it is, that the ancients called a man a microcosm.

324. That this is the case is abundantly shown in the ARCANA CŒLESTIA; and also in the work on HEAVEN AND HELL, and in many places in the preceding pages, where correspondence was treated of: it is there likewise shown that there is nothing in the created universe which has not correspondence with something of man, not only with his affections and thoughts, but also with the organs and viscera of his body—not with them as substances, but with them as uses. Hence, in the Word, when the church and its members are treated of, such frequent mention is made of trees, as olives, vines, and cedars, and of gardens, groves, and woods, also of beasts of the field, fowls of the air, and fishes of the sea:

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they are there mentioned, because, as was said, they correspond, and by correspondence make one; wherefore also the angels, when such things are read by a man in the Word, do not perceive them, but instead of them the church, or its members, as to their states.

325. Since all things of the universe represent a man in an image, therefore Adam is described, as to wisdom and intelligence, by the garden of Eden, in which were trees of all kinds, also rivers, precious stones, and gold, and animals, to which he gave names; all which mean such things as appertained to him, and constituted what is called man. Nearly the same things are said of Ashur in Ezekiel, chap. xxxi. 3 to 9, who signifies the church as to intelligence; and of Tyre, Ezek. xxviii. 13, 24, which signifies the church as to the knowledges of good and truth.

326. Hence then it may appear, that all things in the universe, viewed from uses, represent a man in an image, and that this testifies that God is a man: for the things above-mentioned do not exist about a man-angel from the angel, but from the Lord through the angel; they exist from the influx of the divine love and divine wisdom of the Lord into the angel, who is a recipient, and as it were the creation of a universe is produced before his eyes, from which in heaven they know that God is a man, and that the created universe, viewed as to use, is an image of Him.

327. THAT ALL THINGS CREATED BY THE LORD ARE USES; AND THAT THEY ARE USES IN THE ORDER, DEGREE, AND RESPECT, IN WHICH THEY HAVE RELATION TO MAN, AND BY MAN TO THE LORD THEIR CREATOR. On this subject, it was said above, that nothing but use can exist from God the Creator, n. 308; that the uses of all created things ascend by degrees from ultimates to man, and through man to God their Creator, n. 65 to 68; that in ultimates exists the end of creation which is, that all things may return to God the Creator, and that there may be conjunction, n. 167 to 172; that they are uses so far as they respect the Creator, n. 307; that the Divine cannot but be and exist in others created from itself, n. 47 to 51; that all things of the universe are recipients according to uses, and this according to degrees, n. 58; that the universe, viewed from uses, is an image of God, n. 59; besides other particulars; from which this truth is manifest, that all things created by the Lord are uses, and this in the order, degree, and respect, in which they have relation to man, and by man to the Lord their Creator. It remains that some particulars should be here mentioned concerning uses.

328. By man, to whom uses relate, we mean not merely an individual man, but a collection of men, and society, small and large, as a commonwealth, kingdom, and empire, also the largest society, which is the universal world: both the one and the other are a man; just as, in the heavens, the universal angelic heaven, before

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the Lord, is as one man, in like manner, each society of heaven, whence every angel is a man. That this is the case, may be seen in the work on HEAVEN AND HELL, n. 68 to 103. These considerations show what is meant by a man in what follows.

329. From the end of the creation of the universe it may appear what use is; the end of the creation of the universe is, that the angelic heaven may exist; and as the angelic heaven is the end, so also is man, or the human race, because heaven consists of the human race. Hence all things which are created, are mediate ends, and uses in the order, degree, and respect, in which they have relation to man, and by man to the Lord.

330. Since the end of creation is the angelic heaven from the human race, consequently the human race itself, therefore all other created things are mediate ends; which, as they have relation to man, respect these three things, his body, his rational principle, and his spiritual principle, for the sake of conjunction with the Lord. A man cannot be conjoined to the Lord unless he be spiritual; nor can he be spiritual unless he be rational; nor rational unless his body be in a sound state: these things are like a house, the body is like the foundation, the rational principle is like the superstructure, the spiritual principle like the things in the house, and conjunction with the Lord is like inhabitation. Hence it is evident in what order, degree, and respect, uses, which are the mediate ends of creation, have relation to man, namely, for sustaining his body, perfecting his rational principle, and receiving a spiritual principle from the Lord.

331. *Uses for sustaining the body* respect its nourishment, clothing, habitation, recreation and delight, protection, and preservation of state. Uses created for the nourishment of the body are all things of the vegetable kingdom which are for meat and drink, as fruits, berries, seeds, pulse, and herbs; and all things of the animal kingdom which are eaten, as oxen, cows, calves, deer, sheep, kids, goats, lambs, and their milk; also fowls and fishes of many kinds. Uses created for the clothing of the body are also many things from these two kingdoms; in like manner uses for habitation, and for recreation, delight, protection, and preservation of state, which are not enumerated because they are known, and therefore the recital of them would be mere waste of paper. There are indeed many things which are not used by man; but superfluity does not take away use, but causes uses to endure. There is also such a thing as abuse of uses; but abuse does not take away use, as the falsification of truth does not take away truth, except only in those who are guilty of it.

332. *Uses for perfecting the rational principle* are all things that teach those things now spoken of, and are called sciences and pursuits, which have relation to natural, economic, civil, and moral things, which are imbibed either from parents or masters, or from books, or from communication with others, or by reflection on what

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is thus imbibed. These perfect the rational principle in proportion as they are in a superior degree of use, and they remain in proportion as they are applied to life. It would be tedious to enumerate these uses, on account both of their abundance, and of their various respect to the common good.

333. *Uses for receiving a spiritual principle from the Lord*, are all things that belong to religion and thence to worship, consequently that teach the acknowledgment and knowledge of God, and the knowledge and acknowledgment of good and truth, and thereby eternal life; which, in like manner as other learning, are imbibed from parents, masters, preaching, and books, and especially by manner of life in conformity thereto: in the Christian world by doctrines and preaching from the Word, and by the Word from the Lord. These uses in their extent may be described by things similar to those that describe bodily uses, as nourishment, clothing, habitation, recreation and delight, protection, and preservation of state, only making the application to the soul; nourishment to the goods of love, clothing to the truths of wisdom, habitation to heaven, recreation and delight to felicity of life and heavenly joy, protection to infesting evils, and preservation of state to eternal life. All these are given by the Lord, according to the acknowledgment that all things of the body are also from the Lord, and that a man is but a servant and steward appointed over the goods of his Lord.

334. That such things are given to man to use, and that they are gratuitous gifts, is manifest from the state of the angels in the heavens, who have a body and a rational and spiritual principle, like men on earth. They are nourished gratis, for every day food is given them; they are clothed gratis, because garments are given them; they dwell gratis, because houses are given them: and they have no care for all these things, and so far as they are rational-spiritual, they have delight, protection, and preservation of state. The difference is, that the angels see that these things are from the Lord, because they are created according to their state of love and wisdom, as was shown in the preceding article, n. 322, and that men do not see it, because they return yearly, and do not exist according to the state of their love and wisdom, but according to their care.

335. Although it is said that they are uses, because through man they have relation to the Lord, still it cannot be said that they are uses from man for the Lord's sake, but from the Lord for man's sake; because all uses are infinitely one in the Lord, and none in man except from the Lord; a man cannot do good from himself, but from the Lord, and good is use. The essence of spiritual love is to do good to others, not for the sake of self, but for the sake of others; infinitely more so is the essence of divine love. This is like the love of parents towards children, who do good to them out of love, not for their own sake, but for the sake of their

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children, as is manifest in the love of a mother towards her children. It is believed that the Lord, because He is to be adored, worshiped, and glorified, loves adoration, worship, and glory, for His own sake; but He loves them for man's sake, because man thereby comes into such a state, that the Divine can flow in and be perceived, for thereby man removes his proprium which prevents influx and reception: his proprium, which is the love of self, hardens his heart and shuts it. This is removed by the acknowledgment that from himself nothing is done but evil, and from the Lord nothing but good; hence comes a softening of the heart and humiliation, from which adoration and worship flow. Hence it follows, that the use which the Lord performs to Himself by man, is, that out of love He may be able to do good to man, and because this is His love, reception is the delight of his love. Let not any one therefore believe that the Lord is with those who only adore Him, but that He is with those who do His commandments, consequently who perform uses; with the latter He has His abode, but not with the former. See what was said above on this subject, n. 47, 48, 49.

336. THAT EVIL USES WERE NOT CREATED BY THE LORD, BUT THAT THEY ORIGINATED TOGETHER WITH HELL. All goods which exist in act are called uses, and all evils which exist in act are also called uses, but the latter are called evil uses, and the former good uses. Now as all goods are from the Lord, and all evils from hell, it follows, that no other than good uses were created by the Lord, and that evil uses originated from hell. By uses, which are treated of in particular in this article, we mean all things that appear on earth, as animals of all kinds and vegetables of all kinds; of both the latter and the former, those which furnish use to man are from the Lord, and those which do hurt to man are from hell. In like manner, by uses from the Lord we mean all things that perfect man's rational, and cause him to receive a spiritual principle from the Lord; but by evil uses, all things that destroy the rational principle, and prevent man from becoming spiritual. The things that do hurt to man are called uses, because they are of use to the wicked to do evil, and because they contribute to absorb malignities, and thus also as remedies. Use is applied in both senses, like love; for we speak of good love and evil love, and love calls all that use which is done by itself.

337. That good uses are from the Lord, and evil uses from hell, will be shown in this order:—I. What is meant by evil uses on earth. II. That all things that are evil uses are in hell, and all that are good uses in heaven. III. That there is a continual influx from the spiritual into the natural world. IV. That influx from hell operates those things that are evil uses in places where those things are that correspond. V. That the spiritual ultimate separated from its higher principle, operates this. VI. That there

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are two forms on which operation takes place by influx, the vegetable and the animal form. VII. That both these forms receive the faculty of propagating their kind, and the means of propagation.

338. I. *What is meant by evil uses on earth.* Evil uses on earth mean all noxious things in both the animal and vegetable kingdoms, and also in the mineral kingdom. It would be tedious to enumerate all the noxious things in these kingdoms; for this would be to heap up names, which, without indication of the noxious effect that each kind produces, does not promote the use which this work intends. For the sake of science it is sufficient here to name some particulars. Such in the animal kingdom are poisonous serpents, scorpions, crocodiles, dragons, horned-owls, screech-owls, mice, locusts, frogs, spiders; also flies, drones, moths, lice, mites, in a word, those that consume grasses, leaves, fruits, seeds, meat, and drink, and are noxious to beasts and men. In the vegetable kingdom they are all malignant, virulent, and poisonous herbs, and pulse and shrubs of the same kind; in the mineral kingdom, all poisonous earths. These few particulars may show what is meant by evil uses on earth; evil uses are all things that are opposite to good uses, concerning which see the preceding article.

339. II. *That all things that are evil uses are in hell, and all that are good uses in heaven.* Before it can be seen that all evil uses that exist on earth are from hell, and not from the Lord, something must be premised concerning heaven and hell. Unless this be known, evil uses as well as good may be attributed to the Lord, and supposed to exist together from the creation, or they may be attributed to nature, and their origin to the sun of nature. A man cannot be delivered from these two errors, unless he knows, that nothing whatever exists in the natural world that does not derive its cause and origin from the spiritual world, and that the good is from the Lord, and the evil from the devil, that is, from hell. By the spiritual world is meant both heaven and hell. In heaven appear all those things that are good uses (mentioned in the preceding article); in hell, all that are evil uses (mentioned above, n. 338, where they are enumerated); wild beasts of all kinds, as serpents, scorpions, dragons, crocodiles, tigers, wolves, foxes, swine, owls of different kinds, bats, rats and mice, frogs, locusts, spiders, and noxious insects of many kinds; hemlock and aconite, and all kinds of poison, as well in herbs as in earths; in a word, all things that do hurt and kill men: such things in the hells appear to the life, just like those on the earth and in it. It is said that they appear there, but still they are not there as on earth, for they are mere correspondences of the lusts that spring from evil loves, and present themselves before others in such forms. Since there are such things in the hells, therefore they also abound in foul smells, cadaverous, stercoraceous, urinous, and putrid, with which the diabolical spirits there are delighted, as animals are

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delighted with rank-smelling things. Hence it may appear, that similar things in the natural world did not derive their origin from the Lord, and were not created from the beginning, and did not originate from nature by her sun, but that they are from hell: that they are not from nature by her sun is evident, because what is spiritual flows into what is natural, and not *vice versa:* and that they are not from the Lord is also evident, because hell is not from Him, and therefore nothing in hell that corresponds to the evils of its inhabitants.

340. III. *That there is a continual influx from the spiritual into the natural world.* He who knows not that there is a spiritual world, and that it is distinct from the natural world as prior from posterior, or the cause from the thing caused, cannot know any thing of this influx. This is the reason why those who have written concerning the origin of vegetables and animals, could not do otherwise than deduce it from nature; and if from God, then they supposed that God from the beginning endued nature with a power of producing such things: thus they did not know that nature is not endued with any power; for in herself she is dead, and no more contributes to produce the above things than the instrument to produce the work of the artist, which must be perpetually moved in order that it may act. The spiritual principle, which derives its origin from the sun where the Lord is, and proceeds to the ultimates of nature, produces the forms of vegetables and animals, and furnishes the wonderful things which exist in both, and gives them consistency by matters from the earth, to the end that those forms may be fixed and constant. Now as it is made known that there is a spiritual world, and that the spiritual principle is from the sun where the Lord is, and which is from the Lord, and that it impels nature to act, as what is living impels what is dead, also that there are things in that world similar to things in this, it may hence be seen that vegetables and animals existed no otherwise than through that world from the Lord, and that they perpetually exist through it; and therefore that there is a continual influx from the spiritual world into the natural. That this is the case, will be confirmed by many considerations in the following article. That noxious things are produced on earth by influx from hell, is from the same law of permission whereby evils themselves flow from thence into men; which law will be spoken of in the ANGELIC WISDOM CONCERNING DIVINE PROVIDENCE.

341. IV. *That influx from hell operates those things that are evil uses, in places where those things are that correspond.* The things that correspond to evil uses, that is, to malignant herbs and noxious animals, are cadaverous, putrid, excrementitious and stercoraceous, rancid and urinous matters; wherefore in places where these are, such herbs and animalcules exist as are mentioned above; and in the torrid zones, like things of a larger size, as serpents, basilisks, crocodiles, scorpions, mice, and others.

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Every one knows that marshes, stagnant ponds, dung, stinking earth, are full of such things; also that noxious insects fill the atmosphere like clouds, and noxious worms the earth like armies, and consume herbs to the very roots. I once observed in my garden, that in the space of an ell almost all the dust was turned into very small insects; for on being stirred with a stick they rose up like clouds. That cadaverous and stinking matters accord with those noxious and useless animalcules, and that they are homogeneous, is evident from experience alone: this may be manifestly seen from the cause, which is, that there are similar stenches and effluvia in the hells, where such animalcules also appear; wherefore those hells are named from thence, and some are called cadaverous, some stercoraceous, some urinous, and so on; but they are all covered, lest those exhalations should transpire from them. When they are opened a little, as when novitiate devils enter, they excite vomiting and heaviness of head, and such as are at the same time poisonous induce fainting; the dust itself there is also such, wherefore it is called damned dust. Hence it is evident, that where there are such stenches, there are such noxious things, because they correspond.

342. We shall now inquire whether such things exist from eggs translated thither, either by the air, or by rain, or by passages of waters, or whether they exist from the damps and stenches themselves in such places. That such noxious animalcules and insects as are mentioned above, are produced from eggs carried thither, or hid throughout the earth since the creation, is not supported by general experience, because worms exist in seeds, in nuts, in woods, in stones, yea from leaves; also upon plants, and in them, lice and moths, which accord with them; flies also appear in houses, fields, and woods, in summer, produced in great abundance not from any oviform matter; as is likewise the case with those animalcules that devour meadows and lawns, and in some hot places fill and infest the air, besides those which swim and fly invisible in stinking waters, sour wines, and pestilential air. These facts favour the opinion of those who say, that smells, effluvia, and exhalations themselves, rising from plants, earths, and ponds, also give origin to such animalcules. That afterwards, when they are produced, they are propagated either by eggs or spawn, does not disprove their immediate origin; because every animal, with its viscera, receives also organs of generation and means of propagation, of which below, n. 347. This is attested by the experience not before known, that there are also similar things in hell.

343. That the above-mentioned hells have not only communication, but also conjunction, with such things on earth, may be concluded from the fact, that the hells are not remote from men, but that they are about them, yea in those who are wicked; thus they are contiguous to the earth. A man as to his affections and

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lusts and thoughts thence derived, and as to his actions which are good or evil uses derived from both, is in the midst either of angels of heaven or of spirits of hell; and as such things as are on earth are also in the heavens and hells, it follows that the influx from thence immediately produces such, when the temperature is favourable. All things which appear in the spiritual world, both in heaven and hell, are correspondences of affections and lusts, for they exist there according thereto; wherefore when affections and lusts, which in themselves are spiritual, meet with homogeneous or corresponding things on earth, there is a spiritual principle which furnishes a soul, and a material which furnishes a body: there is also in every thing spiritual an endeavour to clothe itself with a body. The hells are about men, and therefore contiguous to the earth, because the spiritual world is not in space, but where there is a corresponding affection.

344. I heard two presidents of the English Royal Society, Sir Hans Sloane and Martin Folkes, conversing together in the spiritual world concerning the existence of seeds and eggs, and concerning productions from them on earth: the former ascribed them to nature, insisting that nature was, from creation, endued with powers of producing such things by means of the sun's heat; the other said that that power is continually from God the Creator in nature. In order to determine the dispute, a beautiful bird was exhibited to Sir Hans Sloane, and he was told to examine whether in any the least thing it differed from a similar bird on earth: he held it in his hand, examined it, and said that there was no difference; he knew that it was no other than an affection of a certain angel represented without him as a bird, and that it would vanish or cease with its affection; which also came to pass. Sir Hans Sloane was convinced by this experiment, that nature does not contribute at all to the production of vegetables and animals, but only that which flows from the spiritual world into the natural; he also said, that if that bird were to be filled in its least parts with corresponding matter from the earth, and so fixed, it would be a durable bird, as birds are on earth; and that it is the same with things that are from hell. He added further, that if he had known what he now knew of the spiritual world, he would not have ascribed any more to nature, than that it served the spiritual principle which is from God, in fixing the things that continually flow into nature.

345. V. *That the spiritual ultimate, separated from its higher principle, operates this.* It was shown in Part III., that the spiritual principle descends by influx from its sun to the ultimates of nature by three degrees, and that these degrees are called celestial, spiritual, and natural; and that in man by creation, and thence by birth, there are these three degrees, and that they are opened according to his life; and that if the celestial or highest and inmost degree is opened, man becomes celestial; if the spiritual

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or middle degree is opened, he becomes spiritual; and if only the natural or lowest and outmost, he becomes natural; and that if he only becomes natural, he loves only the things of the body and of the world, and that as far as he loves them, so far he does not love celestial and spiritual things, and does not look to God; and that so far he becomes evil. Hence it is plain, that the spiritual ultimate, or spiritual natural, may be separated from its higher principles, and that it is separated in those of whom hell consists: the spiritual ultimate cannot be separated from its higher principles of itself, either in beasts or in earths, so as to look downward to hell, but only in men. Hence it follows, that the spiritual ultimate, separated from its higher principle, as it is in those who are in hell, operates on earth those evil uses mentioned above. That noxious things on earth derive their origin from man, and so from hell, may be proved by the state of the land of Canaan, as described in the Word; for when the children of Israel lived according to the commandments, the earth gave forth her increase, and in like manner the flocks and herds: and that when they lived contrary to the commandments, the earth was barren, and, as it is said, accursed; instead of harvest it produced thorns and briars, the flocks and herds miscarried, and wild beasts broke in. The same may be deduced from the locusts, frogs, and lice, in Egypt.

346. VI. *That there are two forms on which operation takes place by influx, the vegetable and the animal form.* That there are only two universal forms produced from the earth, is known from the two kingdoms of nature, the animal and the vegetable; and that all things of one kingdom have many things in common; as, in respect to the animal kingdom, that its subjects have organs of sense and organs of motion, and members and viscera, which are actuated by their brains, hearts, and lungs; and in respect to the vegetable kingdom, that its subjects shoot forth roots into the earth, and produce stems, branches, leaves, flowers, fruits, seeds. Both the animal and vegetable kingdoms, as to productions into their forms, derive their origin from spiritual influx and operation from the sun of heaven, where the Lord is, and not from the influx and operation of nature from her sun, except their fixation, as was said above. All animals, great and small, derive their origin from the spiritual principle in the ultimate or natural degree; man alone from all three degrees, celestial, spiritual, and natural. Since each degree of altitude, or discrete degree, decreases from perfection to imperfection, as light to shade, by continuity, so also do animals; there are therefore perfect, less perfect, and imperfect animals. The perfect animals are elephants, camels, horses, mules, oxen, sheep, goats, and others which are of the herd or of the flock; the less perfect are birds; and the imperfect are fish and shell-fish, which, being the lowest of that degree, are as it were in shade, while the others are in light. Still, as they live only from the ultimate spiritual or natural degree, they cannot look otherwise

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than to the earth and to sustenance there, and to their companions for the sake of propagation; the soul of them all is natural affection and appetite. It is the same with the subjects of the vegetable kingdom, which also are perfect, less perfect, and imperfect; the perfect are fruit trees, the less perfect are vines and shrubs, and the imperfect are grasses: but vegetables, by virtue of their originating spiritual principle, are uses; and animals, by virtue of theirs, are affections and appetites, as was said before.

347. VII. *That both forms, as long as they exist, receive the means of propagation.* That in all products of the earth, which, as was said, belong either to the vegetable or animal kingdom, there is an image of creation, and an image of man, and also an image of infinite and eternal, was shown above, n. 313 to 318, and that the image of infinite and eternal is manifest in this, that they may be propagated to infinity and eternity: hence they all receive the means of propagation,—the subjects of the animal kingdom by seed in the egg, or in the womb, or by spawning, and the subjects of the vegetable kingdom by seed in the earth. Hence it may appear, that although imperfect and noxious animals and vegetables originate by immediate influx from hell, still they are mediately propagated afterwards by seeds, eggs, or graffs; the one position does not disprove the other.

348. That all uses, both good and evil, are from a spiritual origin, thus from the sun where the Lord is, may be illustrated by this experience. I heard that certain goods and truths were sent down through the heavens from the Lord to the hells, and that the same being received were by degrees changed in their descent into the evils and falses opposite to the goods and truths that were sent down: the reason of this was, that recipient subjects turn all things that flow into them into what accords with their own forms, as objects whose substances are interiorly in such a form as to suffocate and extinguish the light, turn the sun's white light into blackness and foul colors; and as stagnant waters, dung, and dead carcases, turn the heat of the sun into offensive smells. Hence it may appear, that even evil uses are from the spiritual sun, but that good uses are converted into evil uses in hell. And hence it is evident that the Lord does not and never did create any but good uses, but that hell produces evil uses.

349. THAT THE VISIBLE THINGS IN THE CREATED UNIVERSE TESTIFY, THAT NATURE HAS PRODUCED NOTHING AND DOES PRODUCE NOTHING, BUT THAT THE DIVINE HAS PRODUCED AND DOES PRODUCE ALL THINGS FROM HIMSELF, AND THROUGH THE SPIRITUAL WORLD. Most people, in the world, speak from appearance, and say, that the sun by heat and light produces what is seen in plains, fields, gardens, and woods; also that the sun by his heat brings forth worms from eggs, and causes the beasts of the earth and the fowls of heaven to be prolific; yea, that it even vivifies man.

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Those who speak thus only from appearance, may do so without ascribing these things to nature, for they do not think on the subject: just like those who speak of the sun as rising and setting, and causing days and years, and being now in this or that degree of altitude; such persons speak from appearance, and may do so, and yet not attribute such things to the sun, for they do not think of the sun's station and the earth's revolution. But those who confirm themselves in thinking, that the sun by heat and light produces those things that appear on earth, at length ascribe all things to nature, even the creation of the universe, and become naturalists, and at last atheists: these indeed can say afterwards, that God created nature, and endued her with the power of producing such things; this they say from fear of losing reputation; but still by God the Creator they mean nature, some, her inmost, and in this case they make light of the divine things taught by the church.

350. Some indeed are to be excused for ascribing certain visible things to nature, for two reasons: *firstly*, because they knew nothing of the sun of heaven, where the Lord is, or of influx thence; and nothing of the spiritual world and its state, or of its presence with man; and hence could not think otherwise than that spiritual was a purer natural; and thus that the angels were either in the ether or in the stars; and respecting the devil, that he was either man's evil, or, if he actually existed, was either in the air or the deep; also that the souls of men after death were either in the middle of the earth, or in some abstract place or space till the day of judgment; and other such like things, which phantasy has suggested from ignorance of the spiritual world and its sun: *secondly*, because they could not know how the Divine could produce all things that appear on earth, where there are both good and evil things; fearing to confirm themselves in this lest they should also ascribe evil things to God, and conceive a material idea of God, and make God and nature one, and confound them. These are the two reasons why those who have believed that nature produces visible things by an inherent power from creation are to be excused; yet still those who have made themselves atheists by confirmations in favor of nature, are not to be excused, because they might have confirmed themselves in favor of the Divine: ignorance excuses indeed, but does not take away the confirmed false, which false coheres with evil, consequently with hell: wherefore those persons, who have so far confirmed themselves in favor of nature as to separate the Divine from it, consider nothing as sin, because all sin is against the Divine, which they have separated and rejected; and those who in spirit consider nothing as sin, after death, when they become spirits, are allied to hell, and rush into wickedness, according to the lusts to which they have yielded themselves.

351. Those who believe the divine operation in all things in nature, may confirm themselves in favor of the Divine by much

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that they see there. Those who so confirm themselves, attend to the wonders that are seen in the production of vegetables and animals. *In the production of vegetables:* that from a little seed cast into the earth proceeds a root, and from the root a stem, and successively branches, leaves, flowers, fruits, ending in new seeds; just as though the seed knew the order of succession, or process whereby it was to renew itself. What rational man can think, that the sun, which is pure fire, knows this, or that he can endue his heat and light with power to effect such things, or can form the wonders in them, and intend use? No man of elevated rationality, who sees and weighs these things, can think otherwise than that they are from Him who has infinite wisdom, thus from God. Those who acknowledge the Divine see and think this, but those who do not, neither see nor think it, because they will not; thus they let down their rationality into sensuality, which derives all its ideas from the light of the bodily senses, and confirms their fallacies, suggesting, Do not you see the sun by his heat and light producing these things? What is that which you do not see? Is it any thing? Those who confirm themselves in favor of the Divine, attend to the wonderful things that are seen in the *production of animals:* to mention here only with respect to eggs, that in them lies a chicken in its seed or initiament, with every requisite until it leaves the shell, and with all its progression afterwards, until it becomes a fowl or bird of the same form as its parent: and if he attends to its form, it is such as must astonish him, if he thinks deeply, seeing that in both the smallest and largest of such animals, in both the invisible and the visible, there are the organs of the senses,—of sight, smell, taste, feeling,—organs of motion, or muscles, for they fly and walk; and viscera, surrounding the heart and lungs, that are set in action by the brains. That mean insects also have such things, is known from their anatomy as described by writers, especially by Swammerdam, in the Biblia Naturæ. Those who ascribe all things to nature, do indeed see these things, but they only think that they exist, and say that nature produces them, and this they say because they have averted the mind from thinking of the Divine; and those who have done this, when they see the wonders of nature, cannot think rationally, much less spiritually, but think sensually and materially, and then think in nature from nature, and not above her, just as those do who are in hell, differing from beasts only in having rationality, that is, in being able to understand, and so to think otherwise, if they will.

352. Those who have averted themselves from thinking of the Divine when they see the wonders of nature, and thereby are become sensual, do not recollect that the sight of the eye is so gross, as to see several little insects as one obscure thing, and that nevertheless every one of these is organized to feel and move, and thus endowed with fibres and vessels, with little

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hearts, pulmonary pipes, viscera, and brains, and that these are woven of the purest things in nature, and that their tissues correspond to something of life, by which their minutest parts are distinctly actuated. Since the sight of the eye is so gross, that many such, with innumerable things in each, appear as one little obscure thing, and yet those who are sensual think and judge from such sight, it is evident how gross their minds have become, and in what darkness they are concerning spiritual things.

353. Every one may confirm himself in favor of the Divine, if he will, from things visible in nature, and he that thinks of God from life, does also so confirm himself; as while he sees the fowls of heaven,—that each species of them knows its food and where it is, knows its companions by sound and sight, and among others, which are its friends, and which its enemies; that they join in connubial connection, know how to copulate, build nests with art, lay eggs there, sit upon them, know the time of incubation, on the completion of which they hatch their young, love them most tenderly, cherish them under their wings, provide food for them and feed them, until they can provide for themselves and do the like, and procreate a family to perpetuate their kind. Every one who will think of the divine influx through the spiritual world into the natural, may see it in these things; for he may say in his heart, if he will, such knowledge cannot flow into them from the sun by his rays of light, for the sun, from which nature derives its origin and essence, is pure fire, and therefore its rays of light are absolutely dead; and thus he may conclude that such things are from an influx of divine wisdom into the ultimates of nature.

354. Every one may confirm himself in favor of the Divine from things visible in nature, when he sees worms, which, from the delight of a certain desire, affect and aspire to a change of their earthly state into a kind of heavenly one, and for that purpose creep into particular places, and lay themselves as in the womb, to be born again, and there become chrysalises, aureliæ, caterpillars, nymphs, and butterflies; having undergone this metamorphosis, and been clothed with beautiful wings according to their kind, they fly into the air as their heaven, and there sport with delight, celebrate connubial rites, lay eggs, and provide themselves a posterity; and meanwhile nourish themselves with sweet and pleasant food from flowers. Who that confirms himself in favor of the Divine from things visible in nature, does not see some image of the earthly state of man in these creatures as worms, and of his heavenly state in them as butterflies? But those who confirm themselves in favor of nature, see them indeed, but, having rejected from the mind the heavenly state of man, they call them mere instincts of nature.

355. Every one may confirm himself in favor of the Divine from things visible in nature, while he attends to the things that

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are known of bees; as that they have the skill to collect wax and suck honey from herbs and flowers, and to build cells like small houses, and arrange them in the form of a city, with streets, by which they may come in and go out; that they smell from afar the flowers and herbs, from which they collect wax for their houses and honey for their food, and that, laden with them, they fly back in the right direction to the hive. Thus they provide themselves with food and dwelling for the winter, as if they foresaw and knew it. They also set over themselves a mistress or queen, from whom a new generation may be propagated; and build her a palace over them, with guards about it; and she, when the time of bringing forth is at hand, goes, attended by her guards, from cell to cell, and lays her eggs, which her followers smear over lest they should be hurt by the air; thence they have a new offspring. Afterwards when this offspring is of mature age, and can do the like, they are expelled from home; and the swarm thus expelled first collects, and then in a body, to prevent dispersion, flies forth to seek a home. About autumn also the useless drones are led out and deprived of their wings, lest they should return, and consume food for which they have not labored: besides many other particulars. Whence it may appear, that on account of their use to the human race, they have, by influx from the spiritual world, a form of government, such as men have on earth, yea, such as the angels have in heaven. What man of sound mind does not see that such instincts in these animals are not from the natural world? What has the sun, from which nature is derived, in common with a government imitative of, and analogous to, that of heaven? From these, and other similar things in the brute creation, the confessor and worshiper of nature confirms himself for nature, whilst the confessor and worshiper of God confirms himself for the Divine: the spiritual man sees spiritual things in them, and the natural man sees natural things in them. As to myself, such things were proofs to me of an influx from spiritual into natural, that is, from the spiritual world into the natural world; consequently from the divine wisdom of the Lord. Consider only, can you think analytically of any form of government, any civil law, moral virtue, or spiritual truth, unless the Divine flow in with His wisdom through the spiritual world? As for me, I never could, nor can I now; for I have perceptibly and sensibly remarked that influx now for nineteen years continually; wherefore I say this from experience.

356. Can any thing natural have use for an end, and dispose uses into orders and forms? None but a wise (being) can do this; and none but God, who has infinite wisdom, can so order and form the universe. Who, or what else, can foresee and provide all things that are for men's food and clothing,—food from fruits of the earth and animals, and clothing from the same? It is one among many wonders, that a mean creature like the silk-worm

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should clothe with silk and magnificently adorn both men and women, from kings and queens to men-servants and maid-servants; and that poor worms like bees should supply wax for lights, whereby churches and palaces are illuminated. These, and many other things, are evident proofs that the Lord produces all things that exist in nature from Himself, through the spiritual world.

357. Add to this, that in the spiritual world I have seen those who have confirmed themselves in favor of nature from things visible in the world, until they became atheists; and that, in spiritual light, their understandings appeared open below, but closed above, because in thought they looked downward to the earth, and not upward to heaven; above the sensual principle, which is the lowest of the understanding, there appeared as it were a veil, in some flashing with infernal fire, in some black like soot, in some livid like a dead body. Let every one then take heed how he confirms himself for nature: let him confirm himself for the Divine; there is no want of materials for so doing.

PART V.

358. THAT TWO RECEPTACLES AND HABITATIONS FOR HIMSELF, CALLED THE WILL AND UNDERSTANDING, HAVE BEEN CREATED AND FORMED BY THE LORD IN MAN; THE WILL FOR HIS DIVINE LOVE, AND THE UNDERSTANDING FOR HIS DIVINE WISDOM. We have already treated of the divine love and divine wisdom of God the Creator, who is the Lord from eternity, and of the creation of the universe; we shall now speak of the creation of man. We read, that man was created in the image of God according to His likeness (Genesis i. 26): the image of God there means the divine wisdom, and the likeness of God the divine love; wisdom being no other than the image of love, for love makes itself to be seen and known in wisdom; consequently, wisdom is its image. Love is the esse of life, and wisdom is the existere of life therefrom. The likeness and image of God appear plainly in the angels: love shines forth from within in their faces, and wisdom in their beauty; and beauty is the form of their love: this I have seen and know.

359. A man cannot be an image of God according to His likeness, unless God be in him, and be his life from his inmost part. That God is in man, and is his life from his inmost part, follows from what was shown above, n. 4 to 6, that God alone is life, and that men and angels are recipients of life from Him. It is also known from the Word, that God is in man, and makes His abode with him; and hence it is usual for preachers to exhort their hearers to prepare themselves to receive God, that He may

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enter into them, and be in their hearts, and that they may be His dwelling-place; the devout also express themselves in prayer in the same way, and some more openly so of the Holy Spirit, which they believe to be in them when they are in holy zeal, and think, speak, and preach from it. That the Holy Spirit is the Lord, and not any God who is a separate person, is shown in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 51, 52, 53; for the Lord says, "In that day ye shall know, that ye are in me, and I in you," John xiv. 20; so also in chap. xv. 4; chap. xvii. 23.

360. Now, as the Lord is divine love and divine wisdom, and these two are essentially Himself, in order that He may dwell in man and give life to man, it is necessary that He should have created and formed in man receptacles and habitations for Himself, one for love and another for wisdom. The will and understanding are such receptacles and habitations; the will of love, and the understanding of wisdom. That these two are the Lord's in man, and that all a man's life comes thence, will be seen in what follows.

361. That every man has these two, will and understanding, and that they are distinct from each other, like love and wisdom, is known and not known in the world: it is known from common perception, and it is not known from thought, and still less from the latter in description. Who does not know from common perception, that the will and understanding are two distinct things in man? every one perceives this when he hears it, and moreover can say to others, "This person's will is good, but not his understanding; and that person's understanding is good, but not his will: I love him that has a good understanding and a good will, but not him that has a good understanding and a bad will." But when the same person thinks of the will and understanding, he does not make them two and distinguish them, but confounds them, because his thought communicates with the sight of his body: he comprehends still less that the will and understanding are two distinct things when he writes, because then his thought communicates with the sensual principle, which is his proprium. Hence some can think well, and speak well, but cannot write well; this is common with the female sex. It is the same with many other things. Who does not know, from common perception, that a man that leads a good life is saved, and that a man that leads a wicked one is condemned? also, that a man that leads a good life enters the society of angels, and there sees, hears, and speaks like a man? also, that he that does what is just from justice, and what is upright from uprightness, has conscience? But if he departs from common perception, and submits these things to thought, then he does not know what conscience is; or that the soul can see, hear, and speak, like a man; or that good of life is any other than giving to the poor; and if from thought you write these things, you con-

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firm them by appearances and fallacies, and by words of sound and no sense. Hence many of the learned who have thought much, and especially who have written much, have weakened and obscured their common perception, yea, have destroyed it; and hence the simple see more clearly what is good and true than those who think themselves wiser. This common perception comes by influx from heaven, and falls into thought and sight; but thought separate from common perception falls into imagination from sight and from proprium. That this is the case you may know by experience. Tell any one who is in common perception some truth, and he will see it; tell him that we are, live, and move, from God and in God, and he will see it; tell him that God dwells in love and wisdom in man, and he will see it; tell him, moreover, that the will is the receptacle of love, and the understanding of wisdom, and explain it a little, and he will see it; tell him that God is love itself and wisdom itself, and he will see it; ask him what conscience is, and he will tell you. But say the same things to one of the learned, who has not thought from common perception, but from principles or from ideas taken from the world by sight, and he will not see them. Consider afterwards which is the wiser.

362. THAT THE WILL AND UNDERSTANDING, WHICH ARE THE RECEPTACLES OF LOVE AND WISDOM, ARE IN THE BRAINS, IN THE WHOLE, AND IN EVERY PART THEREOF, AND THENCE IN THE BODY, IN THE WHOLE AND IN EVERY PART THEREOF. We shall prove these things in the following order:—I. That love and wisdom, and hence the will and understanding, constitute man's very life. II. That man's life is in its principles in the brains, and in its principiates in the body. III. That as the life is in its principles, such is it in the whole and in every part. IV. That the life, by these principles, is from every part in the whole, and from the whole in every part. V. That such as the love is, such is the wisdom, and hence such is the man.

363. I. *That love and wisdom, and hence the will and understanding, constitute man's very life.* Scarcely any one knows what life is: when a man thinks of it, it appears as something volatile, whereof he has no idea: this appears so because it is unknown that God alone is life, and that His life is divine love and divine wisdom. Hence it is evident that life in man is no other, and that in the degree in which he receives it, life is in him. It is well known that heat and light proceed from the sun, and that all things in the universe are recipients, and that in the degree in which they receive they grow warm and shine: so also from the sun where the Lord is, from which the proceeding heat is love, and the proceeding light is wisdom, as shown in Part II. From these two, then, that proceed from the Lord as a sun, life is. That love and wisdom from the Lord is life, may also appear from this, that

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a man grows torpid as love recedes from him, and grows stupid as wisdom recedes from him, and that, if they were to recede entirely, he would be annihilated. There are several predicates of love that have obtained distinct names as being derivations, as affections, desires, appetites, and their pleasures and delights: and there are also several predicates of wisdom, as perception, reflection, remembrance, thought, attention: and several of love and wisdom conjointly, as consent, conclusion, determination to action, and others: all these indeed are of both, but they are named from the most powerful and the nearest. From these two principles are ultimately derived the sensations, sight, hearing, smell, taste, and feeling, with their pleasures and delights. The appearance is that the eye sees; but the understanding sees through the eye; hence seeing is predicated of the understanding: the appearance is that the ear hears; but the understanding hears through the ear; hence hearing is predicated of attention and hearkening, two acts of the understanding: the appearance is that the nose smells and the tongue tastes; but the understanding by its perception smells and tastes; and hence smelling and tasting are predicated of perception: and so in other cases. The sources of all these, both the former and the latter, are love and wisdom: whence it may appear that these two constitute the life of men.

364. Every one sees that the understanding is the receptacle of wisdom, but few see that the will is the receptacle of love. This is because the will does nothing of itself, but acts through the understanding; and because the love of the will, in passing into the wisdom of the understanding, first enters into the affection, and passes by this way, and affection is only perceived by a certain pleasure in thinking, speaking, and acting, which is not attended to: that nevertheless it is thence, is evident from the fact, that every one wills what he loves, and does not will what he does not love.

365. II. *That man's life in its principles is in the brains, and in its principiates in the body.* Its principles are its primary [forms], and its principiates are the parts produced and formed therefrom; and by life in its principles is meant the will and understanding. These two are what are in the brains in their principles, and in the body in their principiates. That the principles or primary [forms] of life are in the brains, is manifest:—I. From sense itself, in that when a man applies his mind and thinks, he perceives that he thinks in the brain; he indraws as it were his eye-sight, and keeps his forehead on the stretch, and perceives an inward speculation, chiefly within the forehead, and somewhat above. II. From the formation of man in the womb, the brain or head being the first, and for a long time afterwards larger than the body. III. That the head is above, and the body below; and it is according to order for superiors to act on inferiors, and not the reverse. IV. That when the brain is hurt, either in the womb,

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or by a wound, or by disease, or by too great application, thought is weakened, and sometimes the mind wanders. V. That all the external senses of the body, sight, hearing, smell, and taste, together with the general sense or feeling, also speech, are in the anterior part of the head, called the face, and have immediate communication by fibres with the brain, and derive therefrom their sensitive and active life. VI. Hence the affections of a man's love appear imaged in his face, and the thoughts of his wisdom appear in a certain light in the eyes. VII. Anatomy shows that all the fibres from the brain descend into the body through the neck, and that none ascend from the body through the neck into the brain; and where the fibres are in their principles and primary [forms], there life is in its principles and primary [forms]. Can any one deny that the origin of life is in the same place as the origin of fibres? VIII. Ask any man of common sense, where his thought is, or where he thinks it is, and he will answer, In his head; but afterwards take any one who has assigned a seat to the soul, either in some particular gland, or in the heart, or elsewhere, and ask him where affection and thought are in their primary [forms], if they are not in the brain; and he will answer, No; or, That he does not know: the reason of this want of knowledge may be seen above, n. 361.

366. III. *That as the life is in its principles, such is it in the whole and in every part.* In order that this may be perceived, we shall now declare where those principles in the brains are, and how they are derived. Anatomy shows where the principles in the brains are: it shows that there are two brains, and that they are continued from the head into the spine; and that they consist of two substances, a cortical and a medullary substance; and that the cortical substance consists as it were of innumerable glands, and the medullary substance as it were of innumerable fibres. Now since these glands are the heads of the fibrillæ, they are also their principles; the fibres begin from them, and then proceed, and successively fasciculate into nerves, and the fasciculi or nerves descend to the organs of sense in the face, and to the organs of motion in the body, and form them: consult any anatomist, and you will be convinced. This cortical or glandular substance constitutes the surface of the cerebrum and corpora striata, which gives origin to the medulla oblongata, and constitutes the middle of the cerebellum, and also of the spinal marrow; but the medullary or fibrillary substance throughout begins and proceeds from thence, and forms the nerves which form all things of the body. That this is the case, we have ocular demonstration. He that knows these things, either from anatomy, or from confirmation by anatomists, may see that the principles of life are in the same place as the beginnings of fibres, and that fibres cannot proceed from themselves, but from those principles. These principles, or beginnings, are what appear as glands, almost innumerable; the multi-

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tude of them may be compared to the multitude of stars in the universe; and the multitude of fibrillæ proceeding from them to the multitude of rays proceeding from the stars, and conveying their heat and light to the earth. The multitude of these glands may also be compared to the multitude of angelic societies in the heavens, which also are innumerable, and in the same order (as was told me) as the glands; and the multitude of fibrillæ proceeding from these glands, to spiritual truths and goods, that in like manner flow from them as rays. Hence it is that a man is as it were a universe, and a heaven, in the least form; as was said and shown in divers places above. And hence it may appear, that as the life is in principles, such is it in principiates; or as it is in its primary [forms] in the brains, such is it in the parts arising from them in the body.

367. IV. *That the life, by these principles, is from every part in the whole, and from the whole in every part.* For the whole, which is the brain and the body taken together, originally consists of nothing but fibres that proceed from their beginnings in the brains. They have no other origin, as is evident from what was shown above, n. 366; hence the whole is from every part. And the life also, by these principles, is in every part from the whole, because the whole supplies every part with its task and requirement, and so causes the part to be in the whole; in a word, the whole exists from the parts, and the parts subsist from the whole. That there is such a reciprocal communion, and thereby conjunction, is evident from many things in the body; for it is there as in a city, commonwealth, or kingdom, in which the community exists from men, who are its parts, and the parts or men subsist from the community. It is also the same with every thing that has any form; especially in man.

368. V. *That such as the love is, such is the wisdom, and hence such is the man.* Such as the love and wisdom are, such are the will and understanding, the will being the receptacle of love, and the understanding, of wisdom, as was shown above, which two make the man and his quality. Love is manifold; so much so that its varieties are indefinite; as may appear from the human race on earth and in the heavens, where there is no man or angel so like another, as to be without distinction from him. Love is what distinguishes, for every man is his own love. It is supposed that wisdom distinguishes, but wisdom is from love, being its form: love is the esse of life, and wisdom is the existere of life from that esse. In the world the understanding is believed to make the man; but this is because the understanding can be elevated into the light of heaven, as was shown above, and so a man may appear wise; but still so much of the understanding as transcends, that is, as is not of the love, appears indeed to be the man's, and hence that the man is such, but it is only an appearance. So much of the understanding as transcends, belongs indeed to the love of

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knowing and being wise, but not at the same time to the love of applying to life what it knows and is wise in; hence this in the world either recedes in time, or abides without the things of the memory, in the extreme boundaries, as a thing ready to fall off; and hence after death it is separated, and no more remains than accords with the proper love of the spirit. Since love makes the life of man, and so the man himself, hence all the societies in heaven, and all the angels in the societies, are arranged according to affections of love; and no society, and no angel in a society, according to any thing of understanding separate from his love: so also in the hells and their societies, but according to loves opposite to heavenly ones. Hence it may appear, that as the love is, such is the wisdom, and consequently such the man.

369. It is acknowledged indeed that a man is such as his ruling love, but only such as to mind and disposition, not as to body, thus not wholly such. But from much experience in the spiritual world it has been made known to me, that a man from head to foot, or from the first things in the head to the last in the body, is such as his love. All in that world are forms of their own love, the angels forms of heavenly love, and the devils of infernal love; the latter being deformed in face and in body, but the former beautiful; and when their love is assaulted, their faces change, and if it is much assaulted, they disappear totally; this is peculiar to that world, and happens because their bodies are at one with their minds. Hence it is evident why all things of the body are principiates, that is, are compositions of fibres from principles, which are receptacles of love and wisdom; and why the principiates must be such as the principles are; wherefore whither the principiates follow, the principles tend; the two cannot be separated. Hence he that elevates his mind to the Lord, is wholly elevated to the Lord; and he that debases his mind to hell, is wholly debased to it: so that the whole man, according to his life's love, goes either to heaven or to hell. It is a tenet of angelic wisdom, that the mind of a man is a man, because God is a Man; and that the body is the external of the mind, that feels and acts; and that thus they are one, and not two.

370. It is to be observed, that the forms of a man's members, organs, and viscera, with regard to composition, are from fibres that arise from their principles in the brains, but that they are fixed by substances and matters such as they are on the earth, and from the earth in the air and ether; this is done by means of the blood. Hence, in order that all things of the body may preserve their formation, and thus be permanent in their functions, a man must be nourished by material food, and constantly renewed.

371. THAT THERE IS A CORRESPONDENCE OF THE WILL WITH THE HEART, AND OF THE UNDERSTANDING WITH THE LUNGS. This shall be proved in the following series:—I. That all things of the mind are

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referable to the will and understanding, and all things of the body to the heart and lungs. II. That there is a correspondence of the will and understanding with the heart and lungs, and thence a correspondence of all things of the mind with all things of the body. III. That the will corresponds to the heart. IV. That the understanding corresponds to the lungs. V. That this correspondence may be the means of discovering many arcana concerning the will and understanding, and also concerning love and wisdom. VI. That the mind of a man is his spirit, and that the spirit is a man, and the body the external by which the mind or spirit perceives and acts in the world. VII. That the conjunction of a man's spirit and body is brought about by the correspondence of his will and understanding with his heart and lungs, and their disjunction by the non-correspondence.

372. I. *That all things of the mind are referable to the will and understanding, and all things of the body to the heart and lungs.* By the mind we mean nothing more than the will and understanding, which in their complex are all things that affect a man and that he thinks, thus all things of his affection and thought: the things that affect him are of his will, and the things that he thinks are of his understanding. That all things of a man's thought are of his understanding, is well known, because a man thinks from understanding: but that all things of a man's affection are of his will, is not so well known, because when a man thinks, he does not attend to the affection, but only to what he thinks; as when he hears a person speaking, he does not attend to the tone, but to the speech; when yet affection is related to thought, as tone to speech: wherefore a speaker's tone shows his affection, and his speech shows his thought. Affection is of the will, because all affection is of love, and the will is the receptacle of love, as was shown above. He that does not know that affection is of the will, confounds affection with understanding; he says it is one with thought, when nevertheless they are not one, but act as one. That the two are confounded, is plain from the common saying, "I think to do this;" meaning, "I will to do it." But that they are two, is also evident from another common saying, "I will think of this:" and when the person thinks of it, the affection of the will is in the thought of the understanding, as the tone of voice is in speech, as has been said. That all things of the body are referable to the heart and lungs, is well known; but that there is a correspondence of the heart and lungs with the will and understanding, is unknown: wherefore this matter shall be treated of in what follows.

373. Since the will and understanding are receptacles of love and wisdom, therefore they are two organic forms, or forms organized from the purest substances; they must be such in order to be receptacles. It is no objection that their organization is not manifest to the eye, being interior to sight, even when exalted by

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microscopes. Very small insects also are interior to sight, and yet they have organs of sense and motion, for they feel, walk, and fly; and they also have brains, hearts, pulmonary pipes, and viscera, as skilful anatomists have discovered by the microscope; and as the insects themselves are invisible, still more so their component viscera, and it is not denied that they are organized in every particular, how can it be said, that the two receptacles of love and wisdom, the will and understanding, are not organic forms? How can love and wisdom, which are life from the Lord, act upon what is not a subject, or not a substantial existence? How else can thought inhere, and any one speak from thought that is not inherent? Is not the brain, where thought exists, full, and every thing therein organized? The organic forms therein appear to the naked eye, and in the cortical substance, the receptacles of the will and understanding in their principles, where we see a kind of little glands, mentioned above, n. 366. Do not, I beseech you, think of these things from an idea of a vacuum: a vacuum is nothing, and in nothing nothing is, and from nothing nothing exists. Respecting the idea of a vacuum, see above, n. 82.

374. II. *That there is a correspondence of the will and understanding with the heart and lungs, and thence a correspondence of all things of the mind with all things of the body.* This is new, and hitherto unknown, because it has not been known what spiritual is, and what is its difference from natural, and therefore what correspondence is; there being a correspondence of spiritual with natural things, and thereby conjunction of them. It is said that it has been hitherto unknown what spiritual is, and what is its correspondence with natural, and consequently what correspondence is; but still both might have been known. Who does not know that affection and thought are spiritual, and hence that all things of affection and thought are spiritual? Who does not know that action and speech are natural, and hence all things of action and speech natural? Who does not know that affection and thought, which are spiritual, cause a man to act and speak? Who may not hence know what the correspondence is of spiritual with natural things? Does not thought cause the tongue to speak, and affection with thought cause the body to act? They are two distinct things. I can think and not speak, and will and not act; and it is known that the body does not think and will, but that thought falls into speech, and will into action. Does not affection shine forth in the face, and present therein a type of itself? This every one knows. Is not affection, considered in itself, spiritual, and the changes of face, or the looks, natural? Who might not hence have concluded that there is a correspondence, and hence that there is a correspondence of all things of the mind with all things of the body? And as all things of the mind relate to affection and thought, or, what is the same, to the will and understanding, and all things of the body to the heart and lungs,—who

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might not hence have concluded that there is a correspondence of the will with the heart and of the understanding with the lungs? Such things have not been known, although they might have been known, because man has become so external, that he is unwilling to acknowledge any thing but what is natural. This is the delight of his love, and hence of his understanding; wherefore to elevate his thought above the natural to any thing spiritual separate from the natural, is unpleasant to him; therefore he cannot think otherwise from his natural love and its delight, than that spiritual is more purely natural, and that correspondence is something influent by continuity; yea, the merely natural man cannot think of any thing separate from natural, this to him being nothing. Again, these things have been hitherto unseen and unknown, because all things of religion, or all spiritual things, have been removed out of sight by the dogma, received by the whole of Christendom, that theological or spiritual things, which councils and certain leaders have determined, are blindly to be believed, because, say they, they transcend understanding. Hence some have thought what is spiritual to be like a bird that flies above the air in the ether, where sight does not reach; when yet it is like a bird of paradise, that flies near the eye, and touches its pupil with its beautiful wings, and wishes to be seen. By sight we mean intellectual sight.

375. The correspondence of the will and understanding with the heart and lungs cannot be proved abstractedly, or by rational things alone, but it may by effects: the case is the same as with the causes of things, which indeed may be seen rationally, but not clearly, except by effects, for the causes are in the effects, and are visible through them; nor is the mind before convinced concerning causes: the effects of this correspondence shall be shown in what follows. But lest any one, with respect to it, should fall into ideas taken from hypotheses of the soul, let him first read over what was shown in the preceding article; as that love and wisdom, and hence the will and understanding, constitute a man's very life, n. 363, 364; that a man's life, in principles, is in the brains, and in principiates, in the body, n. 365; that such as the life is in principles, such is it in the whole and in every part, n. 366; that the life, by those principles, is from every part in the whole, and from the whole in every part, n. 367; that such as the love is, such is the wisdom, and hence such is the man, n. 368.

376. Here, for the sake of proof, I may adduce a representation of the correspondence of the will and understanding with the heart and lungs, which was seen in heaven among the angels. They, by a wonderful fluxion into gyres, such as no words can express, formed the likeness of a heart and lungs, with all their interior structures, in doing which they followed the flux of heaven; for heaven tends to such forms by virtue of the influx of

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love and wisdom from the Lord. Thus they represented the conjunction of the heart and lungs, and at the same time their correspondence with the love of the will and the wisdom of the understanding. This correspondence and union they called the heavenly marriage, saying, that the same is the case with the whole body, and all its members, organs, and viscera, as with the heart and the lungs; and where the heart and lungs do not act, and each perform its part, there can be no motion of life from any voluntary principle, nor any sense of life from any intellectual principle.

377. Since in what follows the correspondence of the heart and lungs with the will and understanding is treated of, and since the correspondence of all things of the body, members, organs of the senses, and viscera, is founded on it; and since the correspondence of natural with spiritual things has been hitherto unknown, and nevertheless is amply set forth in two works, one of which treats of HEAVEN AND HELL, and the other—the ARCANA CŒLESTIA—of the spiritual sense of the Word in Genesis and Exodus,—I shall here point out what is written and shown respecting correspondence in those two works. In the work ON HEAVEN AND HELL: of the correspondence of all things of heaven with all things of man, n. 87 to 102: of the correspondence of all things of heaven with all things on earth, n. 103 to 115. In the ARCANA CŒLESTIA, which treats of the spiritual sense of the Word in Genesis and Exodus: of the correspondence of the face and its looks with the affections of the mind, n. 1568, 2988, 2989, 3631, 4796, 4797, 4800, 5165, 5168, 5695, 9306: of the correspondence of the body as to its gestures and actions with intellectual and voluntary things, n. 2988, 3632, 4215: of the correspondence of the senses in general, n. 4318 to 4330: of the correspondence of the eyes and of sight, n. 4403 to 4420: of the correspondence of the nose and of smell, n. 4624 to 4634: of the correspondence of the ears and of hearing, n. 4652 to 4660: of the correspondence of the tongue and of taste, n. 4791 to 4805: of the correspondence of the hands, arms, shoulders, and feet, n. 4931 to 4953: of the correspondence of the loins and members of generation, n. 5050 to 5062: of the correspondence of the internal viscera, particularly of the stomach, thymus gland, receptaculum chyli, and lacteals, and of the mesentery, n. 5171 to 5181, 5189: of the correspondence of the spleen, n. 9698; of the correspondence of the peritonæum, kidneys, and bladder, n. 5377 to 5385: of the correspondence of the liver, and hepatic, cystic, and pancreatic ducts, n. 5183 to 5185: of the correspondence of the intestines, n. 5392 to 5395, 5379: of the correspondence of the bones, n. 5560 to 5564: of the correspondence of the skin, n. 5552 to 5559: of the correspondence of heaven with man, n. 911, 1900, 1982, 2996, 2998, 3624 to 3649, 3741 to 3745, 3884, 4051, 4279, 4423, 4524, 4525, 6013, 6057, 9279, 9632: that all things that are in the natural world and its three kingdoms correspond to

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all things that appear in the spiritual world, n. 1632, 1881, 2758, 2890 to 2893, 2897 to 3003, 3213 to 3227, 3483, 3624 to 3649, 4044, 4053, 4186, 4366, 4939, 5116, 5377, 5428, 5477, 8211, 9280: that all things that appear in the heavens are correspondences, n. 1521, 1532, 1619 to 1625, 1807, 1808, 1971, 1974, 1977, 1980, 1981, 2299, 2601, 3213 to 3226, 3348, 3350, 3472 to 3485, 8748, 9481, 9570, 9576, 9577. The correspondence of the literal and spiritual senses of the Word is treated of throughout the ARCANA CŒLESTIA, respecting which see also the DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 5 to 26, 27 to 65.

378. III. *That the will corresponds to the heart*, cannot so clearly appear by itself, as from the will viewed in its effects, according to what we said above: it may appear by itself by this, that all the affections of love alter the motions of the heart, as is evident from the pulsation of the arteries, that act synchronously with the heart. Its changes and motions according to the affections of love are innumerable; those felt by the finger are few, as that it beats slow or quick, high or low, soft or hard, equal or unequal, and so on; therefore differently in joy and sadness, in tranquillity of mind and in anger, in intrepidity and in fear, in hot diseases and in cold, and so on. Since the motions of the heart, or its systole and diastole, thus change and vary according to the affections of a man's love, therefore many of the ancients, and from them some of the moderns, have ascribed the affections to the heart, and have assigned their habitation there. Hence in conversation we speak of a stout and a timid heart, a joyful and a sad heart, a soft and a hard heart, a great and a little heart, a whole and a broken heart, a fleshy and a stony heart; also of being fat, soft, and meek in heart, and of giving the heart to a thing, of giving a single heart, of giving a new heart, of laying up in the heart, of receiving in the heart, of not coming upon the heart, of hardening the heart, of being a friend at heart: hence too the terms concord, discord, vecord, and other similar expressions, which are predicated of love and its affections. The Word speaks in the same way, because the Word is written by correspondences. Whether you say love, or the will, it is the same, because as was said above, the will is the receptacle of love.

379. That in man, and in every animal, there is vital heat, is well known; but its origin is not known: every one speaks of it from conjecture; wherefore those who have no knowledge of the correspondence of natural with spiritual things, have ascribed it either to the heat of the sun, or to the activity of particles, or to life itself; but as they did not know what life is, they proceeded no farther than barely to say so. But he that knows that there is a correspondence of love and its affections with the heart and its derivations, may know that love is the origin of vital heat. Love proceeds from the spiritual sun, where the Lord is, as heat, and

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is also felt by the angels as heat. This spiritual heat, which in its essence is love, flows by correspondence into the heart and the blood, and gives it heat, and at the same time vivifies it. That a man is heated, and as it were fired, according to his love and its degree, and grows torpid and cold according to its decrease, is well known, because it is felt and seen; it is felt from the heat of the whole body, and it is seen from the redness of the face; and, on the other hand, its extinction is felt from the coldness of the body, and seen from the paleness of the face. As love is the life of man, therefore the heart is the first and last of his life; and as love is the life of man, and the soul carries on its life in the body by the blood, therefore blood, in the Word, is called the soul, Genesis ix. 4; Levit. xvii. 14. What is meant by soul in various senses, will be said in what follows.

380. The blood is red because of the correspondence of the heart and the blood with love and its affections. In the spiritual world there are colors of all kinds. Red and white are the fundamentals; the rest derive their varieties from these and their opposites, which latter are dusky-fiery color and black: red there corresponds to love, and white to wisdom. Red corresponds to love, because it derives its origin from the fire of the sun of that world, and white to wisdom, because it derives its origin from the light of the same sun; and as love corresponds to the heart, hence the blood cannot be otherwise than red, and indicate its origin. Hence, in the heavens where love to the Lord is predominant, the light is flame-colored, and the angels are clothed in purple garments; and in the heavens where wisdom is predominant, the light is white, and the angels are clothed in white linen garments.

381. The heavens are distinguished into two kingdoms, the celestial and the spiritual kingdom; love to the Lord is predominant in the celestial kingdom, and wisdom from that love, in the spiritual kingdom: the kingdom where love is predominant is called the cardiac kingdom of heaven, and the kingdom where wisdom is predominant is called the pulmonic kingdom of heaven. It is to be noted, that the universal angelic heaven in its complex resembles one man, and before the Lord appears as one man; wherefore its heart constitutes one kingdom, and its lungs another. There is a cardiac and pulmonic motion in common in the whole heaven, and thence in particular in each angel; and the common cardiac and pulmonic motion is from the Lord alone, because love and wisdom are from Him alone. In the sun, where the Lord is, and which is from the Lord, there are those two motions, and hence they are in the angelic heaven, and in the universe: abstract space, and think of omnipresence, and you will be convinced that it is so. That the heavens are distinguished into two kingdoms, the celestial and the spiritual, see the work on HEAVEN AND HELL, n. 20 to 28: and that the universal angelic heaven in its complex resembles one man, n. 59 to 87.

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382. IV. *That the understanding corresponds to the lungs.* This follows from what we said of the correspondence of the will with the earth. There are two things that rule in the spiritual man, or in the mind—the will and understanding, and there are two things that rule in the natural man, or in the body—the heart and lungs: and there is a correspondence of all things of the mind with all things of the body, as was said above: hence it follows, that while the will corresponds to the heart, the understanding corresponds to the lungs. Every one also may perceive in himself, that the understanding corresponds to the lungs, both from his thought and his speech. *From thought;* because no one can think unless his breathing conspires and accords; wherefore when he thinks tacitly he breathes tacitly, if he thinks deeply, he breathes deeply, he retracts and relaxes, compresses and elevates the lungs, according to the influx of affection from love, either slowly, hastily, eagerly, mildly, or attentively; yea, if he hold his breath altogether, he cannot think, except in his spirit by its respiration, which is not manifestly perceived. *From speech;* because not the smallest expression can proceed from the mouth without the assistance of the lungs; for all articulate sound is generated by the lungs through the trachea and epiglottis; wherefore speech may be raised to clamor, according to the inflation of those bellows, and the opening of their passage, and diminished according to their contraction; and if the passage be closed, speech and thought cease.

383. Since the understanding corresponds to the lungs, and hence thought to respiration, therefore soul and spirit, in the Word, signify the understanding; as where it is said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul," Matt. xxii. 37; and "That God will give a new heart and a new spirit," Ezek. xxxvi. 26; Psalm li. 10. That the heart signifies the love of the will, was shown above; hence soul and spirit signify the wisdom of the understanding. That the Spirit of God, or the Holy Spirit, means divine wisdom and thence divine truth, which enlighten men, may be seen in THE DOCTRINE OF THE NEW JERUSALEM CONCERNING THE LORD, n. 50, 51. Hence "The Lord breathed on His disciples, and said, Receive ye the *Holy Spirit*," John xx. 22: hence also it is said, that Jehovah God breathed into the nostrils of Adam the breath of lives, and he became a living soul," Gen. ii. 7; and that He said to the prophet, "Prophesy unto the wind, and say unto the wind, Come from the four winds, O breath [spirit], and breathe upon these slain, that they may live," Ezek. xxxvii. 9; and so in other places: hence the Lord is called *the breath* [*spirit*] *of the nostrils*, and *the breath* [*spiraculum*] *of life*. Since the breath passes through the nostrils, therefore the nostrils signify perception; and an intelligent person is said to be of an acute nostril [*acutæ naris*], and one who is not intelligent to be of a dull nostril [*obesæ naris*]. Hence also

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spirit (or breath) and wind, in the Hebrew, and in some other languages, are expressed by one word; for the word spirit derives its origin from breathing [*animatio*], wherefore also when a man dies it is said that he gives up the ghost [*emittat animam*]. And hence men believe, that a spirit is wind, or somewhat aereal, like the breath of the lungs; and the soul the same. Hence it may appear that by loving God with all the heart and all the soul, is meant with all the love and all the understanding; and that by giving a new heart and a new spirit, is meant giving a new will and a new understanding. As spirit signifies understanding, therefore it is said of Bezaleel, that he was "filled with the spirit of wisdom, of intelligence, and of knowledge," Exod. xxxi. 3; and of Joshua, that he was "filled with the spirit of wisdom," Deut. xxxiv. 9; and Nebuchadnezzar says of Daniel, that "the excellent spirit of knowledge, of intelligence, and of wisdom, was in him," Dan. vi. 3; and in Isaiah it is said, "They that erred in spirit shall have intelligence," xxix. 24. So also in many other places.

384. Since all things of the mind relate to the will and understanding, and all things of the body to the heart and lungs, therefore in the head there are two brains, distinct from each other like the will and understanding, the cerebellum particularly for the will, and the cerebrum particularly for the understanding. So the heart and lungs in the body are distinct from the other viscera; they are separated by the diaphragm, and inclosed in their proper covering, the pleura, and constitute that part of the body called the breast. In the other parts of the body, the members, organs, and viscera, the will and understanding are conjoined, and hence they are in pairs; as the arms and hands, loins and feet, eyes, nostrils; in the body, the kidneys, ureters, and testicles; the viscera that are not in pairs are divided into right and left. The brain also is divided into two hemispheres, the heart into two ventricles, and the lungs into two lobes; and the right of each relates to the good of truth, and the left to the truth of good; in other words, the right relates to the good of love, whence comes the truth of wisdom, and the left to the truth of wisdom from the good of love. And as the conjunction of good and truth is reciprocal, and that conjunction makes as it were a one, hence those pairs act together and conjointly, in their functions, motions, and senses.

385. V. *That this correspondence may be the means of discovering many arcana concerning the will and understanding, thus also concerning love and wisdom.* In the world it is scarcely known what the will is, and what love is, since a man cannot love, and thereby will, of himself, as he can understand and think as of himself: just as he cannot himself act on the heart to make it move, as he can himself act on the lungs to make them respire. Now as it is scarcely known in the world what the will and love

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are, and yet it is known what the heart and lungs are, [the two latter are objects of sight and may be seen, and also are seen and described by anatomists, whereas the will and the understanding are not objects of sight, and cannot be seen;] therefore when it is known that they correspond, and thereby act as one, many arcana may be discovered concerning the will and understanding, which cannot be discovered otherwise; as concerning the conjunction of the will with the understanding, and the reciprocal conjunction of the understanding with the will; the conjunction of love with wisdom, and the reciprocal conjunction of wisdom with love; the derivation of love into affections, and the consociation of the affections, and their influx into their perceptions and thoughts, and at length according to correspondence into the acts and senses of the body. These and many more arcana may both be discovered and demonstrated by the conjunction of the heart and lungs, and by the influx of blood from the heart into the lungs, and its reciprocal influx from the lungs into the heart, and thence through the arteries into all the members, organs, and viscera, of the body.

386. VI. *That a man's mind is his spirit, and that the spirit is a man, and that the body is the external, by which the mind or spirit feels and acts in the world.* That a man's mind is his spirit, and that the spirit is a man, is difficult of belief by those who think that the spirit is wind, and the soul as it were somewhat ethereal, like the breath of the lungs; for they say, how can a spirit be a man, when it is a spirit; and how can the soul be a man, when it is the soul? They think similarly of God, because He is called a spirit. They have derived this idea of the spirit and the soul from the fact, that spirit and wind in some languages are expressed by one word; also, that when a man dies, he is said to give up the ghost; and that life returns, when the spirit or breath of the lungs returns in persons who had been suffocated or in a swoon; and as they do not then perceive any thing but wind and air, they judge, from the eye and bodily sense, that a man's spirit and soul after death is not a man. This corporeal opinion of the spirit and soul has given birth to various hypotheses, and these to a belief, that a man does not become a man till the day of judgment, and that in the mean time he abides in some place or other, and waits for reunion, according to what we said in the CONTINUATION OF THE LAST JUDGMENT, n. 32 to 38. As a man's mind is his spirit, therefore the angels, who are also spirits, are called minds.

387. A man's mind is his spirit, and the spirit a man, because the mind means all things of a man's will and understanding, and these are in their principles in the brains and in their principiates in the body; therefore they are all things of a man, as to their forms; and this being the case, the mind, or the will and understanding, actuates the body and all its parts at pleasure; for the

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body does whatever the mind thinks and wills. The mind directs the ear to hear, and disposes the eye to see; the mind moves the tongue and lips to speak; it actuates the hands and fingers to do whatever it pleases; and the feet to walk whither it will. Is the body then any thing but obedience to the mind? Can the body be such, unless the mind in its principiates be in the body? Is it reasonable to think, that the body acts in obedience because the mind so wills? At this rate they would be two, one above and the other below, and one would command and the other obey. Since this is not reasonable, it follows, that man's life is in its principles in the brains, and in its principiates in the body, according to what we said above, n. 365; also that such as the life is in its principles, such is it in the whole and in every part, n. 366; and that the life by these principles is from every part in the whole, and from the whole in every part, n. 367. That all things of the mind relate to the will and understanding, and that the will and understanding are the receptacles of love and wisdom from the Lord, and that these two constitute a man's life, was shown in the preceding pages.

388. From what has now been said it may also be seen, that a man's mind is the man himself. The first rudiment of the human form, or the human form itself, with all and singular its parts, is derived from principles continued from the brain through the nerves; according to what was also shown above. After death a man comes into this form, which is then called a spirit and an angel, and which is in all perfection a man, but spiritual. The material form, added and superinduced in the world, is not a human form of itself, but from the above spiritual form, being added and superinduced to enable a man to perform uses in the natural world, and to carry along with him, from the purer substances of the world, some fixed continent for spiritual things, and so to continue and perpetuate his life. It is a tenet of angelic wisdom, that the mind of a man, not only in general, but in every particular, is in a perpetual effort to the human form, because God is a Man.

389. For a man to be a man, no part must be wanting, that exists in perfect man either in the head or the body. There is nothing there that does not enter into that form, and constitute it. It is the form of love and wisdom, which, viewed in itself, is divine. It involves all the determinations of love and wisdom, which are infinite in God-Man, but finite in His images,—in men, angels, and spirits. If any part that exists in a man were wanting, there would be wanting something of determination from love and wisdom corresponding to it, through which the Lord might be in man from primaries in ultimates, and from His divine love by His divine wisdom provide uses in the created world.

390 VII. *That the conjunction of a man's spirit with his body is by the correspondence of his will and understanding*

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with his heart and lungs, and their disjunction by the non-correspondence. Since hitherto it has not been known that a man's mind, by which we mean his will and understanding, is his spirit, and that the spirit is a man, and that the spirit of a man has a pulse and respiration as well as his body, it could not be known that the pulse and respiration of a man's spirit flow into the pulse and respiration of his body, and produce them. Seeing therefore that a man's spirit has a pulse and respiration as well as his body, it follows that there is a similar correspondence of the pulse and respiration of a man's spirit with the pulse and respiration of his body; for, as was said, the mind is his spirit: wherefore when the correspondence of these two motions ceases, a separation is effected, which is death. Separation or death ensues, when the body comes into such a state, from whatever disease or accident it be, that it cannot act as one with its spirit; thus their correspondence perishes, and with it their conjunction; not when the respiration only ceases; but when the pulsation of the heart ceases: for so long as the heart moves, love with its vital heat remains, and preserves life, as is evident from the case of swoon and from suffocations, also from the state of fœtal life in the womb. In a word, the life of a man's body depends on the correspondence of its pulse and respiration with the pulse and respiration of his spirit; and when that correspondence ceases, the body's life ceases, and his spirit departs, and continues its life in the spiritual world, which is so much like his life in the natural world, that he does not know that he is deceased. Men in general are in the spiritual world two days after leaving the body; for I have conversed with some after two days.

391. That spirits have a pulse and respiration as well as men in the body, cannot be shown otherwise than by spirits and angels themselves, when permission is given to converse with them. This permission has been given to me. When questioned concerning this matter, they said that they are as much men as men in the world, and that they also have a body, but a spiritual one, and that they also feel the pulsation of the heart in the chest, and of the artery at the wrist, like men in the natural world: on this subject I have questioned many, and they all said alike. That a man's spirit respires in his body, has been given me to know from my own experience. The angels were once allowed to guide my respiration and diminish it at pleasure, and at length to stop it, until the respiration of my spirit only remained, which I then sensibly perceived. That the like was done to me when I was instructed of the state of dying persons, may be seen in the work on HEAVEN AND HELL, n. 449. I have sometimes also been reduced to the respiration of my spirit alone, which I then sensibly perceived to be in concord with the common respiration of heaven. Many times also I have been in a similar state with the angels, and likewise elevated to them into heaven, and then in the spirit

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out of the body, and spoke with them with a respiration in like manner as in the world. These and other living proofs convinced me, that a man's spirit respires not only in his body, but also after he has left the body; and that the respiration of the spirit is so secret, that it is not perceived by a man, and that it flows into the manifest respiration of the body, as cause into effect, and as thought into the lungs, and by the lungs into speech. Hence also it is evident, that the conjunction of the spirit and body in a man, is by means of the correspondence of the cardiac and pulmonary motion of both.

392. The cardiac and pulmonary motions exist and persist, because the universal angelic heaven in general and in particular is in them; and the universal angelic heaven is in them, because the Lord from the sun, where He Himself is, and which is from Him, infuses them. That sun operates these two motions from the Lord. And as all things of heaven and the world depend on the Lord by that sun, in such connection, by virtue of their form, that they are a connected work from first to last, and as the life of love and wisdom is from Him, and all the powers of the universe are from life, it is evident that they have no other source. It follows, that their variation is according to the reception of love and wisdom.

393. Of the correspondence of these motions more will be said in what follows; as what it is with those who respire with heaven, and with those who respire with hell, also what with those who speak with heaven, and think with hell, thus with hypocrites, flatterers, dissemblers, and others.

394. THAT ALL THINGS THAT CAN BE KNOWN OF THE WILL AND UNDERSTANDING, OR OF LOVE AND WISDOM, CONSEQUENTLY ALL THAT CAN BE KNOWN OF MAN'S SOUL, MAY BE KNOWN FROM THE CORRESPONDENCE OF THE HEART WITH THE WILL, AND OF THE UNDERSTANDING WITH THE LUNGS. Many in the learned world have labored in investigating the soul; but as they knew nothing of the spiritual world, and of the state of man after death, they could not do otherwise than construct hypotheses, not respecting the soul's nature, but its operation on the body: of the soul's nature they could have no other idea, than as of something most pure in ether, and of its continent as of ether. On this subject however they durst not publish much, for fear they should attribute any thing natural to the soul, knowing that the soul is spiritual. Now having such a conception of the soul, and yet knowing that the soul acts on the body, and produces every thing in it that has relation to sense and motion; therefore they labored, as we before observed, to investigate the soul's operation on the body, which some said was effected by influx, and some, by harmony. But as this means discovered nothing, in which a mind desirous to see the ground of things can acquiesce, therefore it has been given me to converse with angels,

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and to be enlightened by their wisdom on this subject. It is a tenet of this wisdom, that the soul of man, that lives after death, is his spirit, and that this is in perfect form a man, and that the soul of this form is the will and understanding, and that the soul of these is love and wisdom from the Lord, and these two constitute the life of man, which is from the Lord alone, and that the Lord, for the sake of the reception of Himself by man, causes life to appear as if it were man's. But lest a man should ascribe life to himself as his own, and thus withdraw himself from the reception of the Lord, He also has taught that the all of love which is called good, and the all of wisdom which is called truth, is from Him, and nothing of them from man; and as these two are life, that the all of life, which is life, is from Him.

395. As the soul, in its very esse, is love and wisdom, and these two are from the Lord in man, therefore two receptacles are created in man, and these are the Lord's habitations, one for love, and the other for wisdom; that for love is the will, and that for wisdom is the understanding. Now as love and wisdom in the Lord are distinctly one, (as may be seen above, n. 17 to 22,) and His divine love is of His divine wisdom, and His divine wisdom is of His divine love, n. 34 to 39, and as they so proceed from God-Man, that is, from the Lord, therefore, in man, these two receptacles and habitations, the will and understanding, are so created by the Lord, that they may be distinctly two, but still may act as one in every operation and sensation, for therein the will and understanding cannot be separated. But in order that man may be enabled to become a receptacle and habitation, from the necessity of the end, it was provided, that the understanding of man may be elevated above his own love into a certain light of wisdom, in the love of which he is not, and by it see and be taught how he ought to live, that he may also come into that love, and so enjoy beatitude to eternity. Now man, having abused the faculty of elevating his understanding above his own love, has destroyed in himself that which might have been the receptacle and habitation of the Lord, that is, of love and wisdom from the Lord, by making his will the habitation of self-love and the love of the world, and his understanding the habitation of confirmations of those loves. This is the original cause whence these two habitations, the will and understanding, became the habitations of infernal love, and, by confirmations in their favor, of infernal thought, which in hell they consider wisdom.

396. The reason that the loves of self and the world are infernal loves, and that man could come into them, and so destroy will and understanding in himself, is because the loves of self and the world are by creation heavenly, for they are loves of the natural man subservient to spiritual loves, as foundations are subservient for houses. Man from the loves of self and the world wishes well to his body; desires to be fed, clothed, to have a habitation,

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to consult the good of his house, to seek after employment for the sake of use, yea, to be honored according to the dignity of the affairs which he administers, for the sake of obedience, and also to be delighted and recreated by the pleasures of the world; but all these for a certain end, which should be use, for by these he is in a state to serve the Lord, and to serve the neighbor: but when there is no love of serving the Lord and the neighbor, but only a love of serving self from the world, then that love ceases to be heavenly and becomes infernal, for it causes a man to immerse his mind and soul in his proprium, which in itself is every evil.

397. Now lest a man by his understanding should be in heaven, as he may be, and by his will in hell, and lest he should thus have a divided mind, therefore after death all of the understanding, which is above his own love, is removed; hence the will and understanding in all at length act as one: in those who are in heaven the will loves good and the understanding thinks truth; but in those in hell the will loves evil and the understanding thinks the false. A man does the same in the world when he thinks from his spirit, which is the case when he is alone, although many think otherwise when they are in the body, which is the case when they are not alone. In the latter case they think otherwise, because they elevate their understanding above the proprium of their will, or the love of their spirit. These observations are to show that the will and understanding are two distinct things, and yet were created to act as one, and that they are forced to act as one after death, if not before.

398. Now as love and wisdom, and thence the will and understanding, are the soul, and as in what follows it is to be shown how the soul acts on the body, and operates all things belonging to it, and as this may be known by the correspondence of the heart with the will and of the lungs with the understanding; therefore that correspondence discovers the following propositions: —I. That love or the will is a man's essential life. II. That love or the will constantly tends to the human form, and to all things of the human form. III. That love or the will cannot do any thing by its human form without a marriage with wisdom or the understanding. IV. That love or the will prepares a house or bridal apartment for a future spouse, which is wisdom or the understanding. V. That love or the will also prepares all things in its human form, that it may act conjointly with wisdom or the understanding. VI. That after the marriage, the first conjunction is by the affection of knowing, whence comes the affection of truth. VII. That the second conjunction is by the affection of understanding, whence comes the perception of truth. VIII. That the third conjunction is by the affection of seeing truth, whence comes thought. IX. That love or the will by these three conjunctions is in its sensitive and active life. X. That love or the will introduces wisdom or the understanding to all things in its

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house. XI. That love or the will does nothing but in conjunction with wisdom or the understanding. XII. That love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it. XIII. That wisdom or the understanding, by virtue of the power given it by love or the will, may be elevated, and receive the things which are of the light of heaven, and perceive them. XIV. That love or the will can in like manner be elevated, and perceive the things which are of the heat of heaven, if it love its spouse in that degree. XV. That otherwise love or the will draws down wisdom or the understanding from its elevation, to act as one with it. XVI. That love or the will is purified by wisdom in the understanding, if they be elevated together. XVII. That love or the will is defiled in the understanding, and by it, if they are not elevated together. XVIII. That love purified by wisdom in the understanding becomes spiritual and celestial. XIX. That love defiled in and by the understanding becomes natural and sensual. XX. That the faculty of understanding, called rationality, and the faculty of acting, called liberty, still remain. XXI. That spiritual and celestial love is love towards the neighbor and love to the Lord; and that natural and sensual love is love of the world and love of self. XXII. That it is the same with charity and faith and their conjunction, as with the will and understanding and their conjunction.

399. I. *That love or the will is a man's essential life*, follows from the correspondence of the heart with the will, of which see above, n. 378 to 381, for the will acts in the mind as the heart acts in the body; and as the existence and motion of all things of the body depend on the heart, so the existence and life of all things of the mind depend on the will: in using the expression, on the will, we mean on the love, because the will is the receptacle of love, and love is life itself, see above, n. 1, 2, 3, and love which is life itself is from the Lord alone. From the heart and its expansion throughout the body by the arteries and veins, it may be known that love or the will is the life of man, because things that correspond act in the same manner, only that the one is natural and the other spiritual. How the heart acts in the body is shown by anatomy—as that every thing lives, or is in obedience to life, where the heart acts by the vessels it sends forth, and that nothing lives where the heart does not act by its vessels; and, moreover, the heart is the first and last organ that acts in the body; that it is the first, is evident from the fœtus, and that it is the last, is evident from dying persons; and that it acts without the co-operation of the lungs, is evident from persons suffocated, and from swoons. Hence it may be seen, that as the substituted life of the body depends on the heart alone, so the life of the mind depends on the will alone; and that the will lives when the thought ceases, as the heart lives when the respiration

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ceases, as is also evident from fœtuses, dying and suffocated persons, and in swoons. Whence it follows, that love or the will is a man's essential life.

400. II. *That love or the will constantly tends to the human form, and to all things of the human form*, is evident from the correspondence of the heart with the will. It is well known, that all things of the body are formed in the womb, and that they are formed by fibres from the brains, and by blood vessels from the heart, and that the tissues of all the organs and viscera are formed by these two; whence it is evident, that all things in man exist from the life of the will, which is love, from its principles proceeding from the brains by fibres, and that all things of his body exist from the heart by the arteries and veins. And hence it is manifest, that life, or love, and consequently the will, is in a continual effort to the human form; and as the human form consists of all things that are in man, it follows that love or the will is in a continual endeavor and effort of forming all those things. There is an endeavor and effort to the human form, because God is a Man, and divine love and divine wisdom is His life; from which the all of life proceeds. Any one may see, that unless life, which is very Man, acted on what in itself is not life, nothing like what is in man could be formed, in whom there are thousands of thousands of things that make one, and unanimously conspire to the image of the life from which they are derived, that man may be able to be this receptacle and habitation. Hence it may be seen, that love, and consequently the will, and consequently again the heart, are in a continual effort to the human form.

401. III. *That love or the will cannot do any thing by its human form without a marriage with wisdom or the understanding.* This also is evident from the correspondence of the heart with the will. The fœtal man lives in his heart, but not in his lungs. In this state the blood does not flow from the heart into the lungs, and give him the faculty of respiration, but by the foramen ovale into the left ventricle of the heart; consequently the fœtus cannot move any part of the body, but lies confined, nor can it feel, for the organs of the senses are closed. It is the same with love or the will, from which still he lives, but in obscurity, that is, without sense and action: but as soon as the lungs are opened, which is the case after birth, then he begins to feel and to act, and in like manner to will and to think. Hence it may appear, that love or the will without a marriage with wisdom or the understanding, cannot do any thing by its human form.

402. IV. *That love or the will prepares a house or bridal apartment for a future spouse, which is wisdom or the understanding.* In the created universe and all its parts there is a marriage of good and truth, and this because good is of love and truth is of wisdom, and these two are in the Lord, by whom all things were created. How this marriage exists in man may be

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seen, as in a glass, in the conjunction of the heart with the lungs; for the heart corresponds to love or good, and the lungs to wisdom or truth, as shown above, n. 378 to 381, 382 to 384. From that conjunction it may be seen, how love or the will betroths to it wisdom or the understanding, and afterwards takes it to wife, or marries it: love betroths wisdom, in that it prepares a house or bridal apartment for wisdom, and it takes wisdom to wife, in that it conjoins it to itself by affections, and then operates wisdom with it in that house. That it is so cannot be fully described, except in spiritual language, because love and wisdom, and the will and understanding, are spiritual things, which indeed may be set forth in natural language, but only obscurely to the perception, because of the want of knowledge of the nature of love and wisdom, and also of the affections of good, and of the affections of wisdom, which are affections of truth. But yet the nature of the betrothing and marriage of love and wisdom, or of the will and understanding, may be seen, by the parallelism that exists by virtue of their correspondence with the heart and lungs. It is the same with the latter as with the former; so much so that there is no difference, except that one is spiritual and the other natural. From the heart therefore and the lungs it is evident, that the heart first forms the lungs, and afterwards conjoins itself to them; it forms the lungs in the fœtus and conjoins itself to them after birth: this the heart does in its house, the breast, where their dwelling-place is, separated from the rest of the body by a partition, called the diaphragm, and by a membrane inclosing them, called the pleura. It is the same with love and wisdom, or with the will and understanding.

403. V. *That love or the will also prepares all things in its human form, that it may act conjointly with wisdom or the understanding.* We use the words will and understanding, but be it remembered, that the will is the whole man; for the will and understanding is in its principles in the brains, and in its principiates in the body, and thence in the whole and in every part, as was shown above, n. 365, 366, 367: hence it may appear, that the will is the whole man as respects form, both as respects the general form and that of all the particulars, and that the understanding is its companion, as the lungs are to the heart. Beware how you entertain an idea of the will as of any thing separate from the human form, for it is the same. From this it may be seen, not only how the will prepares a bridal apartment for the understanding, but also how it prepares all things in its house, which is the whole body, that it may act in conjunction with the understanding: this it prepares in such a manner, that all and singular the parts of the body may be joined to the understanding as they are to the will, or that all and singular the parts of the body may be in obedience to the understanding as they are to the will. How all and every part of the body is prepared for con-

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junction with the understanding as with the will, cannot be seen, except in a kind of glass or image by anatomical science in the body. This shows how all things in the body are so connected, that when the lungs respire, all and every thing is influenced by their respiration, at the same time that they are also influenced by the pulsation of the heart. Anatomy shows, that the heart is joined to the lungs by the auricles, and that these are continued into the interiors of the lungs; also that all the viscera of the body are joined by ligaments to the cavity of the chest; and this in such a manner, that when the lungs respire, all and singular things in general and in particular receive something of the respiratory motion. When the lungs are inflated, then the ribs expand the thorax, the pleura is dilated, and the diaphragm pressed downward, and with these all the inferior parts of the body, which are connected to them by ligaments, receive some action from the action of the lungs: not to mention other particulars, lest those who have no knowledge of anatomy, should be brought into obscurity on this matter, by their ignorance of the terms of that science. Only consult those who have skill and knowledge in anatomy, whether all things in the whole body, from the breast to the lowest part, be not so connected, that when the lungs are inflated in respiration, they are all excited to an action synchronous with that of the lungs. Hence, then, the nature of the conjunction prepared for the understanding with all and every particular of the human form by the will, is evident: only examine their connection, and survey them with an anatomical eye, and then according to their connection consider their co-operation with the lungs in respiration and with the heart, and then instead of the lungs think of the understanding, and instead of the heart of the will, and you will see.

404. VI. *That after the marriage, the first conjunction is by the affection of knowing, whence comes the affection of truth.* By nuptials we mean a man's state after birth, from the state of ignorance to the state of intelligence, and from this to the state of wisdom. The first state, or that of mere ignorance, is not here meant by nuptials, because then there is no thought of the understanding, but only an obscure affection, which is of love or the will. This state is the initiation to the nuptials. That in the second state, which is that of childhood, there is an affection of knowing, is well known: by this the infant child learns to speak and to read, and learns successively such things as are of the understanding. That love, which is of the will, operates this, cannot be doubted; for if love or the will did not, it would not be done. That every man after birth has the affection of knowing, and thereby learns things by which his understanding is gradually formed, increased, and perfected, is acknowledged by all who from reason consult experience. That hence comes the affection of truth is also evident; for when a man by the affection of knowing

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becomes intelligent, he is not so much led by affection to know, as by affection to reason, and to conclude such things as are of his love, whether they be economical, civil, or moral. When this affection is elevated to spiritual things, it becomes the affection of spiritual truth. That its first principle or initiament was the affection of knowing, may be seen from this, that the affection of truth is an exalted affection of knowing; for to be affected by truths, is from affection to will to know them, and when one has found them, from the delight of affection to imbibe them. VII. *That the second conjunction is by the affection of understanding, whence comes the perception of truth,* is evident to every one who is willing to view this from a rational intuition. From rational intuition it is evident, that the affection of truth and the perception of truth are two faculties of the understanding, which in some persons meet in one, and in others do not. They meet in one in those who desire to perceive truths in the understanding, and not in those who only desire to know truths. It is evident, that every one is in the perception of truth, in proportion as he is in the affection of understanding: take away the affection of understanding truth, and there will be no perception of truth; but give the affection of understanding truth, and there will be a perception thereof according to the degree of affection: a man, whose reason is sound, never is without a perception of truth, if only he has the affection of understanding truth. That every man has the faculty of understanding truth, which is called rationality, was shown above. VIII. *That the third conjunction is by the affection of seeing truth, whence comes thought.* That the affection of knowing truth is one thing, the affection of understanding it another, and the affection of seeing it another; or that the affection of truth is one thing, the perception of truth another, and thought another, is manifested only obscurely in those who cannot distinctly perceive the operations of the mind, but very clearly in those who can. It is manifested only obscurely in those who do not distinctly perceive the operations of the mind, because they are together in thought with those who are in the affection of truth and in the perception of truth, and when they are together they cannot be distinguished. A man is in manifest thought when his spirit thinks in his body, which is especially the case when he is in company with others; but when he is in the affection of understanding, and thereby comes into the perception of truth, then he is in the thought of his spirit, or in meditation, which does indeed fall into thought of the body, but tacit thought; for it is above it, and looks down on the things that are of thought from the memory as below it, from which it either concludes or confirms. But the affection of truth is not perceived otherwise than as an effort of the will from a certain pleasure, which is as it were the inward life of meditation, and is but little attended to. Hence it may appear, that these three, the affection of truth, the perception of truth, and thought,

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follow in order from love, and that they exist nowhere but in the understanding; for when love enters the understanding, as is the case when conjunction is effected, it produces first the affection of truth, afterwards the affection of understanding what it knows, and at length the affection of seeing in bodily thought what it understands; for thought is nothing but internal sight. Thought indeed exists first, because it is of the natural mind; but thought from the perception of truth, which is from the affection of truth, exists last; this thought is the thought of wisdom, but the other is thought from the memory by the sight of the natural mind. None of the operations of love or the will extrinsic to the understanding, relate to the affections of truth, but only to the affections of good.

405. That these three, from love that belongs to the will, follow in order in the understanding, may indeed be comprehended by the rational man, but yet not clearly seen, and so confirmed in belief. Now as love that belongs to the will, by correspondence, acts as one with the heart, and as wisdom, which belongs to the understanding, acts as one with the lungs, as was shown above, therefore what we said above, n. 404, concerning the affection of truth, the perception of truth, and thought, cannot any other way be more clearly seen and confirmed than in the lungs and their structure; wherefore the lungs shall be briefly described. The heart after birth sends the blood into the lungs from its right ventricle; and when the blood has circulated through them, receives it into its left ventricle; thus the heart opens the lungs. This the heart does by the pulmonary arteries and veins. The lungs are furnished with bronchia or air-pipes, that ramify, and at length end in air-cells, into which the lungs admit the air, and so respire. About the bronchia and its ramifications there are also arteries and veins, that are called bronchial, arising from the vena azygos or vena cava, and from the aorta. These arteries and veins are distinct from the pulmonary arteries and veins. Hence it is evident, that the blood flows into the lungs by two different ways, and returns from them by two different ways; whence it is, that the lungs can respire not synchronously with the heart: that the reciprocal movements of the heart and of the lungs do not act as one, is well known. Now as there is a correspondence of the heart and lungs with the will and understanding, (as shown above,) and as their conjunction by correspondence is such, that the one acts as the other does, it may be seen from the influx of the blood from the heart into the lungs, how the will flows into the understanding, and produces those things, which were shown above, n. 404, concerning the affection and perception of truth, and concerning thought: the correspondence discovered this to me, and many other things concerning them, that cannot be described in a few words. Since love or the will corresponds to the heart, and wisdom or the understanding to the lungs, it follows, that the blood vessels of the heart in the lungs correspond to the affections

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of truth, and the ramifications of the bronchia in the lungs to perceptions and thoughts from those affections. Whoever examines all the tissues of the lungs from these origins, and makes a comparison with the love of the will, and with the wisdom of the understanding, may see in a kind of image the things spoken of above, n. 404, and so be confirmed in a belief of them. But as anatomical details respecting the heart and lungs are only known to a few, and as confirming any thing by what is unknown induces obscurity, therefore I forbear to point out this resemblance more at length.

406. IX. *That love or the will by these three conjunctions is in its sensitive and active life.* Love without understanding, or affection which is of love, without thought which is of the understanding, cannot feel or act in the body, because love without understanding is as it were blind, or affection without thought as it were in the dark, the understanding being the light by which love sees. The wisdom of the understanding is also from the light which proceeds from the Lord as a sun. Since therefore the love of the will, without the light of the understanding, does not see, but is blind, it follows, that without the light of the understanding the senses of the body also would be in blindness and dulness [*obesitas*], not only the sight and the hearing, but the other senses also. The other senses would be so also, because all perception of truth is of love in the understanding, as was shown above, and all the senses of the body derive their perception from the perception of the mind. It is the same with every act of the body: an act from love without understanding is as an act of a man in the night, when he does not know what he acts; consequently in the act there would be nothing from intelligence and wisdom, and the act could not be called a living act; for an act derives its essence from love, and its quality from intelligence. Besides, all the power of good is by truth, wherefore good acts in truth, and so by it, and good is of love, and truth is of the understanding. Hence it may appear, that love or the will by these three conjunctions, (see above, n. 404,) is in its sensitive and active life.

407. That this is the case may be confirmed to the life by the conjunction of the heart with the lungs, because there is such a correspondence between the will and the heart, and between the understanding and the lungs, that as love acts with the understanding spiritually, so the heart acts with the lungs naturally; hence what has been said above may be seen as in an image presented to the eye. That a man is in no sensitive or active life, when the heart and lungs do not act together, is evident from the state of the fœtus or infant in the womb, and from its state after birth. So long as a man is an embryo, or in the womb, the lungs are closed, wherefore he has no sense or action, the organs of sense being shut, and his hands and feet confined; but after birth the lungs are opened, and in proportion as this takes place the

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infant man feels and acts; the lungs are opened by the blood sent into them from the heart. That a man is in no sensitive or active life, without the co-operation of the heart and lungs, is also evident from swoons; in which the heart only acts, and not the lungs, for the respiration is taken away; that in these there is no sensation, or action, is well known. It is the same with a man who is suffocated, whether it be by water, or by any thing that stops the larynx, and closes the passage for the respiration of the lungs; that a man then appears as dead, feels nothing and does nothing, and that still he is alive at heart, is well known; for he returns to both kinds of life, the sensitive and active, as soon as the obstructions of the lungs are removed. The blood indeed circulates in the mean time through the lungs, but by the pulmonary arteries and veins, not by the bronchial arteries and veins, and it is these last that give a man the faculty of respiration. It is the same with the influx of love into the understanding.

408. X. *That love or the will introduces wisdom or the understanding to all things in its house.* By the house of love or the will we mean the whole man as to all things of his mind; and since these correspond to all things of his body, (as shown above,) therefore by house we also mean the whole man as to all things of his body, members, organs, and viscera. That the lungs are introduced into all these, just as the understanding is introduced into all things of the mind, may appear from what was shown above, namely, that love or the will prepares a house or bridal apartment for its future spouse, which is wisdom or the understanding, n. 402; and that love or the will prepares all things in its human form, or in its house, that it may act in conjunction with wisdom or the understanding, n. 403. From what is there said it is evident, that all and singular things in the body are so connected by ligaments proceeding from the ribs, vertebræ, sternum, and diaphragm, and from the peritonæum which is dependent on them, that when the lungs respire, all and singular things are drawn and carried with them into alternate action. That the alternations of respiration also enter into the viscera, even to their inmost recesses, may be seen by anatomy; for the above-mentioned ligaments are united to the sheaths of the viscera, and these sheaths enter their inmost texture by exsertions or prolongations of themselves, as the arteries and veins also do by ramifications. Hence it may appear that the respiration of the lungs is in perfect conjunction with the heart in all and every thing of the body: and that the conjunction may be complete, the heart itself also is in the pulmonary motion; for it lies in the bosom of the lungs, adheres to them by its auricles, and rests on the diaphragm, by which also its arteries participate of the pulmonary motion. The stomach moreover is in similar conjunction, by the connection between the œsophagus and the trachæa. These anatomical facts are adduced to show what kind of conjunction

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there is of love or the will with wisdom or the understanding, and of both in concert with all things of the mind, for the case is similar.

409. XI. *That love or the will does nothing but in conjunction with wisdom or the understanding.* Since love has no sensitive or active life, without the understanding; and since love introduces the understanding into all things of the mind, as was shown above, n. 407, 408, it follows, that love or the will does nothing except in conjunction with the understanding; for what is it to act from love without understanding? This cannot be called otherwise than irrational, for the understanding instructs what is to be done, and how it is to be done: love does not know this without the understanding; wherefore there is such a marriage between love and the understanding, that although they are two, still they act as one. There is a similar marriage between good and truth, for good is of love and truth is of the understanding. Such a marriage has place in all things of the universe, which have been created by the Lord, their use having relation to good, and the form of use to truth. From this marriage it is, that in all and singular things of the body there is a right and a left, and the right relates to good from which truth proceeds, and the left to truth from good,—thus to conjunction. Hence it is that there are pairs in man; there are two brains, two hemispheres of the brain, two ventricles of the heart, two lobes of the lungs, two eyes, two ears, two nostrils, two arms, hands, loins, feet, kidneys, testicles, &c., and where there are not pairs, there is a right and a left: all this is, because good respects truth that it may exist, and truth respects good that it may be. It is the same in the angelic heavens, and in each heavenly society. More on this subject may be seen above, n. 401, where it is shown that love or the will cannot do any thing by its human form, without a marriage with wisdom or the understanding. The conjunction of evil and the false, which is opposite to the conjunction of good and truth, shall be spoken of elsewhere.

410. XII. *That love or the will conjoins itself to wisdom or the understanding, and causes wisdom or the understanding to be reciprocally conjoined to it.* That love or the will conjoins itself to wisdom or the understanding, is evident from their correspondence with the heart and lungs. Anatomy teaches, that the heart is in the enjoyment of vital motion before the lungs. This experience teaches from the cases of swooning and of suffocated persons; also from the fœtus in the womb, and from the chick in the egg. Anatomy also teaches, that the heart, while it acts alone, forms the lungs, and so adapts them as to operate in them respiration: and that it so forms the other viscera and organs that it may operate in them various uses; the organs of the face that it may have sense, the organs of motion that it may act, and the rest of the body that it may produce uses corresponding to the

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affections of love. Hence then it is evident, that as the heart produces such things for the sake of the various functions which it is to exercise in the body, so love does the same in its receptacle, which is called the will, for the sake of the various affections which constitute its form. That its form is the human form, was shown above. Now as the first and proximate affections of love are the affection of knowing, the affection of understanding, and the affection of seeing what it knows and understands, it follows, that love forms for them the understanding, and that it actually comes into them, when it begins to feel and act, and when it begins to think. That the understanding contributes nothing to this, is evident from the correspondence of the heart and lungs, of which see above. From these things it may be seen, that love or the will conjoins itself to wisdom or the understanding, and not wisdom or the understanding to love or the will; and also that the knowledge which love acquires by the affection of knowing, and the perception of truth, which it acquires by the affection of understanding, and thought, which it acquires by the affection of seeing what it knows and understands, are not of the understanding, but of love. Thoughts, perceptions, and their derivative knowledges, flow indeed from the spiritual world; still they are not received by the understanding, but by the love according to its affections in the understanding. It appears as if the understanding, and not love or the will received them; but this is a fallacy. It appears also as if the understanding conjoined itself to love or the will; but this also is a fallacy: love or the will conjoins itself to the understanding, and causes the understanding to be reciprocally conjoined: it is reciprocally conjoined in consequence of love's marriage with it; this produces a kind of reciprocal conjunction from the life and thence from the power of love. The same may be said of the marriage of good and truth; for good is of love, and truth is of the understanding. Good operates all things and receives truth into its house, and conjoins itself to truth, so far as it accords: good can also admit truths which do not accord; but it does this from the affection of knowing, understanding, and thinking its own things, when it has not as yet determined itself to uses, which are its ends, and which are called its goods. Hence every man, and every spirit and angel, is regarded by the Lord according to his love or good, and not according to his understanding and truth separate from his love or good. A man's life is his love, as was shown above, and his life is according as he has exalted his affections by truths, that is, according as he has perfected his affections by wisdom. The affections of love are exalted and perfected by truths, thus by wisdom; and in such case love acts in conjunction with wisdom, as if it were from wisdom; but it acts from itself by wisdom, as its form, which derives nothing at all from the understanding, but every thing from some determination of love, or from some affection.

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411. Love calls all those things that favor it, its goods, and all those things that lead to goods as means, its truths: and as they are means, they are loved and made instruments of its affection, and thus they become affections in form; wherefore truth is no other than the form of the affection of love. The human form is no other than the form of all the affections of love; beauty is its intelligence, which it acquires by truths, received either by the external or internal sight or by hearing. These the love disposes into the forms of its affections, which forms are of great variety; but they all derive their similitude from their common form, which is the human: all these forms are beautiful and amiable to it, but the rest are the reverse. Hence it is also evident, that love joins itself to the understanding, and not *vice versa*, and that their reciprocal conjunction also is from love. This is what is meant by love or the will causing wisdom or the understanding to be reciprocally joined to it.

412. What has been said may in a certain image be seen and so confirmed by the correspondence of the heart with love and of the lungs with the understanding, of which see above; for since the heart corresponds to love, its determinations, which are arteries and veins, correspond to affections, and in the lungs to affections of truth; and as in the lungs there are also other vessels, called air vessels, whereby respiration is carried on, therefore these vessels correspond to perceptions. It is well to be attended to, that the arteries and veins in the lungs are not affections, and that respirations are not perceptions and thoughts, but that they are correspondences, for they act correspondently or synchronously; in like manner it is to be observed of the heart and lungs, that they are not love and the understanding, but that they are correspondences; and being correspondences, one may be seen in the other. Whoever knows the anatomical structure of the lungs and compares them with the understanding, may clearly see, that the understanding does nothing from itself, that it does not perceive or think from itself, but that it does all from the affections of love, which in the understanding are called the affection of knowing, understanding, and seeing it, which were treated of above: for all the states of the lungs depend on blood from the heart, vena cava, and aorta; and the respirations that go on in the bronchial ramifications, exist according to their state; for when the influx of blood ceases, respiration ceases. Much more might be discovered by comparing the structure of the lungs with the understanding, to which they correspond; but as anatomy is known only to few, and as demonstrating or confirming any thing by what is unknown places the subject in obscurity, therefore it is not expedient to say more on these matters. By knowing the structure of the lungs, I was fully convinced, that love, by its affections, joins itself to the understanding, and that the understanding does not join itself to any affection of love, but is reciprocally joined by love to

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itself, to the end that love may have sensitive and active life. But it is particularly to be noted, that man has a two-fold respiration—one, of his spirit, and the other, of his body, and that the respiration of the spirit depends on the fibres from the brains, and the respiration of the body on the blood-vessels from the heart, vena cava, and aorta. Moreover it is evident that thought produces respiration, and also that the affection of love produces thought: thought without affection would be like respiration without a heart, which is impossible. Hence it is manifest, that the affection of love conjoins itself to the thought of the understanding, as we said above, in the same manner as the heart conjoins itself to the lungs.

413. XIII. *That wisdom or the understanding by virtue of the power given it by love or the will, may be elevated, and receive the things which are of the light of heaven, and perceive them.* That men can perceive the arcana of wisdom, when they hear them, was shown in many places above. This faculty is the rationality which every man has by creation. By this, which is the faculty of understanding things interiorly, and deciding what is just and equitable, and good and true, men are distinguished from beasts: it is this therefore that is meant when it is said, that the understanding can be elevated, and receive and perceive things that are of the light from heaven. That this is the case may also be seen in a certain image in the lungs, because the lungs correspond to the understanding. It may be seen from their cellular substance, which consists of bronchia continued to the smallest follicles, which are receptions of the air in respiration: these are the substances with which the thoughts make one by correspondence. This follicular substance is such, that it may be expanded and contracted in two states; in one with the heart, and in the other almost separate from the heart In the state with the heart it is expanded and contracted by the pulmonary arteries and veins, which are from the heart only; in the state almost separate from the heart, by the bronchial arteries and veins, which are from the vena cava and aorta: these last vessels are external to the heart. This is the case in the lungs, because the understanding can be elevated above the man's own love, which corresponds to the heart, and receive light from heaven: but still, when the understanding is elevated above the man's own love, it does not recede from it, but derives from it what is called the affection of knowing and understanding for the sake of somewhat of honour, glory, or gain in the world: this somewhat cleaves to every love as a surface, by virtue whereof the love is lucid at the surface; but with the wise it is translucent. These observations are adduced concerning the lungs, in order to prove, that the understanding can be elevated, and receive and perceive things that are of the light of heaven, for there is a plenary correspondence. By correspondence the lungs may be seen from the understanding,

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and the understanding from the lungs, and thus confirmation may be derived from both.

414. XIV. *That love or the will can in like manner be elevated, and perceive the things which are of the heat of heaven, if it love its spouse in that degree.* That the understanding may be elevated into the light of heaven, and imbibe wisdom, was shown in the preceding article, and in many places above; and that love or the will can equally be elevated, if it loves things that are of the light of heaven, or of wisdom, was also shown in many places above. Love, however, or the will, cannot be elevated by any thing of honor, glory, or gain as its end, but by the love of use, not for the sake of self, but for the sake of the neighbor; and as this love is given only from heaven by the Lord, and this, when men shun evils as sins, therefore love or the will also may be elevated by these means, but not without them. Love, however, or the will, is elevated into the heat of heaven, but the understanding into the light of heaven; and if both are elevated, a marriage is effected there, which is called the heavenly marriage, because it is of heavenly love and wisdom; wherefore it is said that the love also is elevated, if it loves wisdom, its consort, in that degree: love towards the neighbor from the Lord is the love of wisdom, or the genuine love of the human understanding. This is similar to the case of light and heat in the world. Light exists without heat, and with heat; without heat, in winter, and with heat, in summer; and when there is heat with light, then all things flourish: the light in man corresponding to the light of winter is wisdom without its love, and the light in man corresponding to the light of summer is wisdom with its love.

415. This conjunction and disjunction of wisdom and love may be seen imaged as it were in the conjunction of the lungs and the heart. The heart, by the blood put forth by it, may be conjoined to the branches of bronchial vesicles, and it may also be conjoined by the blood not put forth by itself, but by the vena cava and aorta. Thus the respiration of the body may be separated from the respiration of the spirit; but when only the blood from the heart acts, then the respirations cannot be separated. Now as, by correspondence, the thoughts make one with the respirations, therefore the twofold state of the lungs as regards respiration, clearly proves that a man may think one thing, and speak and act in company with others, from his thought, and may think, speak, and act otherwise, when he is not in company, that is, when he is not afraid of any loss of reputation from his thought. He may then think and speak against God, the neighbor, the spiritual things of the church, and moral and civil laws, and also act against them by stealing, revenging, blaspheming, and committing adultery; but in company, where he is afraid of the loss of reputation, he may speak, preach, and act, altogether like a spiritual, moral, and civil man. Hence it is evident, that love or the will, like the

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understanding, may be elevated and receive things that are of the heat or of the love of heaven, if it loves wisdom in that degree; and if it does not love wisdom, that it may as it were be separated.

416. XV. *That otherwise love or the will draws down wisdom or the understanding from its elevation, to act as one with it.* There is natural love and there is spiritual love. He that is in natural and at the same time in spiritual love, is rational; but he that is only in natural love, may think rationally just like a spiritual man, but still he is not rational; although he elevates his understanding to the light of heaven, consequently to wisdom, yet things that are of wisdom, or of the light of heaven, are not of his love. His love indeed does this, but from the affection of honor, glory, and gain. When, however, he perceives that he does not receive any such thing from that elevation, which is the case when he thinks with himself from his natural love, then he does not love things that are of the light of heaven or of wisdom; wherefore he then draws down the understanding from its elevation, to act as one with himself. For example; when the understanding by its elevation is in wisdom, then the love sees the nature of justice, of sincerity, of chastity, and of genuine love: this the natural love can see by its faculty of understanding and seeing things in the light of heaven; and it can even speak, preach, and describe them as at once moral and spiritual virtues. But when the understanding is not elevated, then the love, if it be merely natural, does not see these virtues, but instead of justice injustice, instead of sincerity fraud, instead of chastity lasciviousness, and so forth; if it then thinks of the things it spoke of when the understanding was elevated, it possibly laughs at them, and only thinks that they serve it to deceive other men. Hence it may appear how it is to be understood, that love, unless it love wisdom its consort in that degree, draws her down from her elevation, to act as one with itself. That love can be elevated if it loves wisdom in that degree, may be seen above, n. 414.

417. Now as love corresponds to the heart, and the understanding to the lungs, what was said above may be proved by their correspondence: consequently, how the understanding can be elevated to wisdom above the man's own love, and how the understanding is drawn down from her elevation by that love, if it be merely natural. Man has a twofold respiration, one of his body and the other of his spirit. These two respirations can be either separated or conjoined. In merely natural men, especially in hypocrites, they are separated, but in spiritual and sincere men this is rarely the case; wherefore the merely natural man and hypocrite, in whom the understanding is elevated, and in whose memory therefore many things that are of wisdom remain, can speak wisely in company from thought out of the memory; but when he is not in company he thinks, not from the memory, but from his spirit, consequently from his love; and in the same manner

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he respires, because thought and respiration act correspondently. That the structure of the lungs is such, that they can respire by virtue of blood from the heart, and also by virtue of blood extrinsic to the heart, was shown above.

418. It is a common opinion that wisdom makes the man; and thus when people hear any one speak and teach wisely, they believe him to be wise; yea, he thinks himself so at that time; for when he speaks and teaches in company, he thinks from the memory, and if he be merely natural, from the surface of his love, which is the affection of honor, glory, or gain: but when he is alone, he thinks from the interior love of his spirit, and then sometimes not wisely but insanely. Hence it may appear, that no one is to be judged of from wisdom of speech, but from his life; that is, not from wisdom of speech separate from life, but from wisdom of speech conjoined to life. By life we mean love. That love is life was shown above.

419. XVI. *That love or the will is purified by wisdom in the understanding, if they be elevated together.* Man from his birth loves nothing but himself and the world, for nothing else appears before his eyes, and therefore he revolves nothing else in his mind. This love is corporeal-natural, and may be called material; and moreover it has become impure by reason of the separation of heavenly love from it in parents. This love cannot be separated from its impurity, unless a man have the faculty of elevating his understanding into the light of heaven, and of seeing how he ought to live, that his love may be elevated together with his understanding into wisdom. By the understanding the love, that is, the man, sees those evils that pollute and defile the love; and he also sees, that if he shuns and turns away from those evils as sins, he loves the things that are opposite to them, which are all heavenly; then also he sees the means whereby those evils may be shunned and turned from as sins: this the love, that is, the man, sees, by the use of the faculty of elevating his understanding into the light of heaven, whence comes wisdom. In this case, in as far as the love puts heaven in the first place and the world in the second, and at the same time, in as far as it puts the Lord in the first place and self in the second, in so far the love is purged of its uncleanness, and purified; that is, in so far it is elevated into the heat of heaven, and joined to the light of heaven, in which the understanding is, and a marriage is effected, which is the marriage of good and truth, that is, of love and wisdom. Every one may comprehend in the understanding, and see rationally, that in as far as he shuns, and turns away from, thefts and fraudulent acts, in so far he loves sincerity, rectitude, and justice; also that in as far as he shuns and turns away from revenge and hatred, in so far he loves the neighbor; also that in as far as he shuns and turns away from adulteries, in so far he loves chastity, and so on. Yea, scarcely any one knows what there is of heaven

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and of the Lord in sincerity, rectitude, justice, love towards the neighbor, chastity, and the rest of the affections of heavenly love, before he has removed their opposites. When he has removed their opposites, then he is in those affections, and from them knows and sees them; in the mean time there is a kind of veil interposed, which indeed transmits the light of heaven to the love, but as he does not love wisdom his spouse in that degree, he does not receive it, yea, haply he reproves and chides her when she returns from her elevation, but still is pacified by this,—that the wisdom of his understanding may be subservient to honor, glory, or gain, as a means. But in this case he puts himself and the world in the first place, and the Lord and heaven in the second place; and what is put in the second place is loved in proportion as it is subservient; and if it is not subservient it is renounced and rejected, at any rate after death, if not before. Hence then this truth is evident, that love or the will is purified in the understanding, if they are both elevated together.

420. The same thing is imaged in the lungs, whereof the arteries and veins correspond to affections that are of love, and the respirations to perceptions and thoughts that are of the understanding, as we said above. That the blood of the heart purifies itself of crude matters in the lungs, and also nourishes itself with suitable matters from the air that is inspired, is evident from much experience. *That the blood purifies itself of crude matters in the lungs,* is evident not only from the influent blood, which is venous, and hence full of the chyle collected from the food and drink, but also from the humidity of the expirations, and from their smell, as well as from the diminished quantity of the blood returned into the left ventricle of the heart. *That the blood nourishes itself with suitable matters from the air inspired,* is evident from the immense abundance of odors and exhalations that are continually issuing from shrubberies, gardens, and plantations, and from the immense quantity of salts of various kinds issuing with water from land, rivers, and lakes, and from the immense quantity of human and animal exhalations and effluvia with which the air is impregnated. That these enter the lungs with the air, cannot be denied; and as this is the case, it cannot be denied that the blood attracts therefrom such things as are serviceable to it, and those things are serviceable that correspond to the affections of its love. Hence, in the air-cells or inmost parts of the lungs, there are multitudes of small veins with little mouths, which absorb such things; and hence the blood returned into the left ventricle of the heart is changed into arterial and florid blood. These considerations prove, that the blood purifies itself of heterogeneous things, and nourishes itself from homogeneous ones. That the blood in the lungs purifies and nourishes itself correspondently to the affections of the mind, is not yet known, but it is very well known in the spiritual world; for the angels in the heavens are

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delighted only with odors that correspond to the love of their wisdom; whereas the spirits in hell are delighted only with odors that correspond to some love in opposition to wisdom; the latter odors are stinking, but the former odors are fragrant. That men in the world impregnate their blood with similar things according to correspondence with the affections of their love, follows of consequence; for what a man's spirit loves, that, according to correspondence, his blood craves, and attracts in respiration. From this correspondence it follows, that a man is purified as to his love, if he loves wisdom, and that he is defiled if he does not love her; all a man's purification being effected by the truths of wisdom, and all his defilement by the falses that are opposed to them.

421. XVII. *That love or the will is defiled in the understanding, and by it, if they be not elevated together:* because, if love be not elevated, it remains impure, as we said above, n. 419, 420; and when it remains impure, it loves impure things, such as revenge, hatred, fraud, blasphemy, adultery; these are then its affections, which are lusts, and it rejects the things of charity, justice, sincerity, truth, and chastity. We say that love is defiled in the understanding, and by it; *in the understanding,* when love is affected by those impure things; *by the understanding,* when love causes the things of wisdom to be made its servants, and still more so when it perverts, falsifies, and adulterates them. Of the state of the heart, or of its blood in the lungs, corresponding to these things, there is no need to say more than has been said above, n. 420; only that instead of the purification of the blood its defilement is effected; and instead of the nourishment of the blood by fragrant exhalations, it is nourished by stenches; just as it is in heaven and in hell.

422. XVIII. *That love purified by wisdom in the understanding becomes spiritual and celestial.* A man is born natural, but in proportion as his understanding is elevated into the light of heaven, and his love at the same time into the heat of heaven, he becomes spiritual and celestial; in this case he becomes like the garden of Eden, which is at once in vernal light and in vernal heat. The understanding is not made spiritual and celestial, but the love is; and when the love is, it also makes its spouse the understanding spiritual and celestial. The love is made so by a life according to the truths of wisdom, that the understanding teaches and shows. The love imbibes these by its understanding, and not from itself; for the love cannot elevate itself unless it knows truths, and it cannot know them but by an elevated and enlightened understanding; and then it is elevated, in proportion as it loves truths by doing them. It is one thing to understand, and another to will; or one thing to say, and another to do. There are some that understand and speak the truths of wisdom, but neither will nor do them. When the love does the truths of light that it understands and speaks, then it is elevated. A man

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may see this from his reason alone; for what is he that understands and speaks the truths of wisdom, while he lives contrary to them, that is, while he wills and acts against them? Love purified by wisdom becomes spiritual and celestial, because a man has three degrees of life, natural, spiritual, and celestial (treated of in Part III.); and man is capable of being elevated from one to another; but he is not elevated by wisdom alone, but by a life according to wisdom, for a man's life is his love: so far, therefore, as he lives according to wisdom, so far he loves it, and he lives according to wisdom in proportion as he purifies himself from uncleannesses, which are sins; and he loves wisdom in proportion as he does this.

423. That love purified by wisdom in the understanding becomes spiritual and celestial, cannot so well be seen by correspondence with the heart and lungs, because no one can see the quality of the blood by which the lungs are kept in their state of respiration: the blood may abound with impurities, and yet not be distinguishable from pure blood; and the respiration of a merely natural man appears similar to the respiration of a spiritual man. But the difference is well understood in heaven, for every one there breathes according to the marriage of love and wisdom; wherefore as the angels are known by that marriage, they are also known by their respiration; and hence when any one, who is not in that marriage, comes into heaven, he experiences anguish at the chest, and gasps for breath like one in the agonies of death; wherefore such persons throw themselves headlong down, and never rest till they are with those who are in a similar respiration, for then by correspondence they are in similar affection, and thence in similar thought. Hence it may appear, that with the spiritual man, the purer blood, which by some is called the animal spirit, is purified; and that it is purified in proportion as the man is in the marriage of love and wisdom: this purer blood proximately corresponds to that marriage; and as this flows into the blood of the body, it follows that the latter is also purified by it: the contrary takes place with those in whom the love is defiled in the understanding. But, as we said, no one can explore this by any experiment on the blood, but only by the affections of love, because these correspond to the blood.

424. XIX. *That love defiled in and by the understanding, becomes natural, sensual, and corporeal.* Natural love, separated from spiritual love, is opposite to spiritual love; for natural love is the love of self and the world, and spiritual love is the love of the Lord and the neighbor; and the love of self and the world looks downward and outward, and the love of the Lord looks upward and inward. Wherefore, when natural love is separated from spiritual love, it cannot be elevated from a man's proprium, but remains immersed therein, and so far as it loves this, so far it is glued to it; and then if the understanding ascends, and sees the truths of wisdom by the light of heaven, the natural love draws it

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down and joins it to itself in its proprium, and there either rejects the truths of wisdom, or falsifies them, or encompasses itself with them, in order that it may speak them for fame. As natural love may ascend by degrees, and become spiritual and celestial, so also it may descend by degrees, and become sensual and corporeal; and it descends in proportion as it loves dominion from no love of use, but solely from the love of self: this love it is that is called the devil. Those who are in this love can speak and act like those who are in spiritual love; but then they speak and act either from memory, or from the understanding elevated by itself into the light of heaven: nevertheless the things which they say and do are comparatively as fruits, the surface of which appears beautiful, but which are rotten within; or like almonds, the shells of which appear sound, but which are worm-eaten within. These things in the spiritual world are called phantasies, and by them harlots, which are there called syrens, make themselves beautiful, and adorn themselves with becoming garments, but nevertheless, when the phantasy is removed they appear as spectres. These things also are like devils that make themselves angels of light. When that corporeal love draws down its understanding, as is the case when men are alone, and think from their love, then they think against God in favor of nature, against heaven in favor of the world, and against the goods and truths of the church in favor of the evils and falses of hell; thus contrary to wisdom. Hence appears the nature of corporeal men: they are not corporeal as to their understanding, but as to their love, that is, they are not corporeal as to their understanding when they speak in company, but when they speak with themselves in spirit; and as in spirit they are such, therefore after death as to both the love and the understanding, they become what are called corporeal spirits: then those who in the world have been in extreme love of rule from the love of self, and at the same time in superior elevation of the understanding, appear as to their bodies like Egyptian mummies and as to their minds stupid and idiotic. Who in the world at this day knows that this love in itself is of such a nature? Nevertheless, there does exist a love of rule from the love of use,—from the love of use not for the sake of self, but for the sake of the common good: men however can scarcely distinguish one from the other, but still there is a difference between them as great as between heaven and hell. The differences between these two loves of rule may be seen in the work On Heaven and Hell, n. 531 to 565.

425. XX. *That the faculty of understanding, called rationality, and the faculty of acting, called liberty, still remain.* These two faculties of man were treated of above, n. 264 to 267. Man has these two faculties, that he may from natural become spiritual, that is, be regenerated; for, as we said above, it is a man's love that becomes spiritual and is regenerated, and it cannot

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become spiritual, or be regenerated, unless by its understanding it knows what is evil and what is good, and thence what is true and what is false. When it knows these things, it may choose one or the other; and if it chooses good, it may be informed by its understanding of the means whereby it may come to good. All the means by which men may come to good are provided. To know and understand these means is the part of *rationality*, and to will and do them is the part of *liberty;* liberty also is to will to know, understand, and think them. Those who from the doctrine of the church, believe that spiritual or theological things transcend the understanding, and that therefore they are to be believed without being understood, know nothing of the faculties of rationality and liberty. Such persons cannot but deny the faculty of rationality. And those who, from the doctrine of the church, believe that no one can do good of himself, and that therefore good is not to be done from any will for the sake of salvation, cannot but deny from a principle of religion both these faculties which man is possessed of: therefore also those who have confirmed themselves in these persuasions, after death, according to their belief are deprived of both, and instead of heavenly liberty in which they might have been, are in infernal liberty, and instead of angelic wisdom, which they might have been in from rationality, are in infernal insanity: and, what is wonderful, they acknowledge both these faculties to have place in doing evils and in thinking things false; not knowing that the liberty of doing evils is slavery, and that the rationality of thinking things false is irrational. It is however to be borne in mind, that both liberty and rationality are not man's, but the Lord's in man, and that they cannot be appropriated to a man as his own; also that they cannot be given to a man as his own, but that they are continually the Lord's in him, and still that they are never taken away from man. Without them a man cannot be saved, for without them he cannot be regenerated, as was said above; wherefore a man is instructed by the church that he cannot think truth from himself, nor do good from himself. But as a man does not perceive otherwise than that he thinks truth from himself and does good from himself, it is manifest that he ought to believe that he thinks truth as from himself, and does good as from himself: if he does not believe this, then he either does not think truth or do good, and so has no religion, or he thinks truth and does good from himself, and in this case ascribes to himself what is divine. That a man ought to think truth and do good as from himself, may be seen in the DOCTRINE OF LIFE FOR THE NEW JERUSALEM, from beginning to end.

426. XXI. *That spiritual and celestial love is love towards the neighbor and love to the Lord; and that natural and sensual love is love of the world and love of self.* By love towards the neighbor we mean the love of uses, and by love to the Lord we mean the love of doing uses, as was shown before. These loves

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are spiritual and celestial, because to love uses, and to do them from the love of them, is separate from the love of man's proprium. He that spiritually loves uses has no respect to himself, but to others without himself, by whose good he is affected. The loves opposed to these are the loves of self and of the world, for these have no respect to use for the sake of others, but for the sake of self, and those who do this invert the divine order, and put themselves in the place of the Lord, and the world in the place of heaven; hence they look back from the Lord and from heaven, and to look back from them is to look towards hell: but more concerning these loves may be seen above, n. 424. A man however does not feel and perceive the love of doing uses for the sake of uses, as he does the love of doing uses for the sake of self; hence also he does not know, when he does uses, whether he does them for the sake of use or for the sake of self: but let him know that he does uses for the sake of use in as far as he shuns evils; for in as far as he shuns evils he does uses, not from himself but from the Lord. Evil and good are opposite; wherefore in as far as any one is not in evil, in so far he is in good. No one can be in evil and good at the same time, because no one can serve two masters at the same time. These observations are to show, that although a man does not sensibly perceive whether the uses that he does are for the sake of use or for the sake of self, that is, whether they are spiritual or merely natural uses, still he may know it from this, whether he thinks evils are sins or not: if he thinks they are sins, and therefore does them not, then the uses that he does are spiritual; and while he shuns sins with aversion, he also begins to perceive sensibly the love of uses for the sake of use, and this from a spiritual delight in them.

427. XXII. *That it is the same with charity and faith and their conjunction, as with the will and understanding and their conjunction.* The heavens are distinguished according to two loves, celestial love and spiritual love: celestial love is love to the Lord, and spiritual love is love towards the neighbor. These loves are distinguished by this, that celestial love is the love of good, and spiritual love is the love of truth; for those who are in celestial love do uses from the love of good, and those who are in spiritual love do uses from the love of truth. The marriage of celestial love is with wisdom, and the marriage of spiritual love is with intelligence; for it is of wisdom to do good from good, and of intelligence to do good from truth; wherefore celestial love does good, and spiritual love does truth. The difference between these two loves cannot be described but by this, that those who are in celestial love have wisdom inscribed on their lives, and not on their memories, and hence they do not talk of divine truths, but do them; but those who are in spiritual love have wisdom inscribed on their memories, and hence they talk of divine truths, and do them from principles in the memory. Since those who are

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in celestial love have wisdom inscribed on their lives, therefore they immediately perceive whether what they hear be truth or not; and when they are asked if it is truth, they only answer that it is, or that it is not. These are they who are meant by the Lord's words, "Let your communication be Yea, yea, Nay, nay," Matt. v. 37. And as they are such, they will not hear any thing of faith, saying, What is faith, is it not wisdom? and what is charity, is it not to do? And when they are told that faith consists in believing what is not understood, they turn away, saying, This person is out of his senses. These are in the third heaven, and are the wisest of all. Such do those become in the world who immediately apply to life the divine things which they hear, turning away from evils as infernal, and worshiping the Lord alone. These persons, being in innocence, appear to others as infants; and as they do not converse concerning the truths of wisdom, and as there is nothing of pride in their speech, they also appear simple; nevertheless when they hear any one speak, they perceive all things of his love from the sound, and all things of his intelligence from the speech. These are they who are in the marriage of love and wisdom from the Lord, and who represent the cardiac of heaven spoken of above.

428. But those who are in spiritual love, or love towards the neighbor, have not wisdom inscribed on their lives, but they have intelligence; for it is the part of wisdom to do good from the affection of good, but of intelligence to do good from the affection of truth, as we said above. These also do not know what faith is: if it be named they understand truth, and if charity be named they understand doing truth: and when they are told they must believe, they say it is a vain way of speaking, and add, Who does not believe truth? they add this because they see truth in the light of their heaven; and to believe what they do not see they call either simplicity or foolishness. These constitute the pulmonic of heaven, spoken of above.

429. But those who are in spiritual-natural love have neither wisdom nor intelligence inscribed on their lives, but they have something of faith from the Word, so far as this is conjoined with charity. Not knowing what charity is, or whether faith be truth, they cannot be among those in the heavens that are in wisdom and intelligence, but only among those that are in knowledge. Those, however, who have shunned evils as sins, are in the ultimate heaven, in a light similar to that of the moon by night: but those that have not established themselves in the belief of what they do not know, and at the same time have been in some affection of truth, are instructed by the angels, and according to their reception of truths, and conformity of life thereto, are elevated to the societies of those who are in spiritual love and consequent intelligence: these become spiritual; the rest remain spiritual-natural. Those who have lived in faith separate from charity are removed and sent out of the way into deserts, because they are not at all

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in good, consequently not at all in the marriage of good and truth, like all that are in the heavens.

430. All that has been said in this Part of love and wisdom, may be said of charity and faith, if we substitute spiritual love for charity, and truth, from which intelligence is derived, for faith. It is the same whether you say the will and understanding, or love and intelligence, since the will is the receptacle of love, and the understanding is the receptacle of intelligence.

431. To what has been said I will add this memorable fact. In heaven, all who do uses from the affection of uses, derive from the communion in which they are, that they are wiser and happier than others. To do uses there and among them, is to act sincerely, uprightly, justly and faithfully, in the work of their calling. This they call charity; and acts of divine worship they call signs of charity, and the other things, debts and offices of kindness; and they say, that when any one does his particular duty sincerely, uprightly, justly and faithfully, the community subsists and persists in well-being; and that this is to be in the Lord, because all that flows from the Lord is use, and it flows from the parts into the community, and from the community to the parts. The parts there are the angels, and the community is their society.

432. THE NATURE OF A MAN'S INITIAMENT AT CONCEPTION. The nature of the initiament or primitive of a man in the womb after conception, no one can know, because it cannot be seen; and moreover it is of a spiritual substance, which natural light cannot render visible. Now as there are some persons in the world of such a nature, that they direct their minds to the investigation of the primitive of man, or of the father's seed, by which conception is effected; and as many of them have fallen into the error of thinking that a man is in his fulness from his first, which is his beginning, and that then by growing he is perfected, it has been discovered to me what that beginning or first is in its form. This was discovered to me by the angels, to whom it was revealed by the Lord; and who (since they had made it a part of their wisdom, and since the delight of their wisdom is to communicate what they know to others), by permission, represented the initial form of a man in a type before my eyes in the light of heaven. It was as follows. I saw as it were a most minute image of a brain with a delicate delineation of somewhat of a face in front, without any appendage. This primitive in the superior protuberant part was a compages of contiguous globules or spherules, and each spherule was composed of others still more minute, and each of these in like manner of the most minute of all; thus it was of three degrees. In front, in the flat part, there appeared something delineated for a face. The convex part was covered with a very fine membrane or meninx, which was transparent. The protuberant part, which was a type of the brain in miniature, was

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also divided into two chambers as it were, as the full-grown brain is into two hemispheres; and it was told me, that the right chamber was the receptacle of love, and the left, the receptacle of wisdom, and that by wonderful interweavings they were as it were consorts and companions. Moreover it was shown in the light of heaven, which shone upon it, that internally, the compages of this little brain, as regarded its situation and fluxion, was in the order and form of heaven, and that its exterior compages was in opposition to that order and form. After these things were shown and seen, the angels said, that the two interior degrees, which were in the order and form of heaven, were receptacles of love and wisdom from the Lord; and that the exterior degree, which was in opposition to the order and form of heaven, was the receptacle of infernal love and insanity; because man by hereditary degeneracy is born into evils of all kinds, and these evils reside in the extremities there; and this degeneracy is not removed, unless the superior degrees are opened, which, as was said, are the receptacles of love and wisdom from the Lord. And as love and wisdom is very man, for love and wisdom in its essence is the Lord, and as this primitive of a man is a receptacle, it follows that in the primitive there is a continual effort to the human form, which also it successively assumes.

FINIS.

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